THE MANKIND QUARTERLY

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"Out of Africa": Neanderthals and Caucasoids

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New dating methods show that the first presence of modern humans in the Levant was before the Neanderthals occupied the same area. The Harpending et al. mitochondrial DNA mismatch distributions show evidence of ancient isolation between human populations. Dendrograms relating various populations to each other typically show non-Africans to be more closely related to each other than to Africans. All this suggests a substantial period between the exit of moderns from Africa and their entry into Europe. The primitive Mousterian artifacts associated with the early modern humans in the Levant contrast with the Cro-Magnon artifacts. This suggests that the mental characteristics that the Cro-Magnons exhibited (and that permitted the displacement of the Neanderthals) evolved after the exit from Africa.

Keywords: Neanderthal, Cro-Magnon, Mousterian, Mitochondrial DNA, Race, Africans, Caucasians

The sharp distinction in skin color and gene frequencies between the North African Caucasoids and the other Africans has often been noted, but has been inadequately explained (the existence of the Sahara is an inadequate explanation). It will be argued here that the population that replaced the Neanderthals in the Levant and in Europe is not one that had come directly out of Africa, but one that had been continuing to evolve somewhere in Eurasia after its emergence from Africa, isolated from the African modern humans by a Middle Eastern population which remained at a Neanderthal stage of evolution. During this period it diverged even further from the modern Africans, being subject to selective pressures for various qualities including loss of pigmentation – and for whatever traits eventually facilitated their displacement of

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Neanderthals in Europe. Some advantage (probably the same as led to their displacement of the Neanderthals) permitted the newly evolved Caucasoids to expand into the temperate area of North Africa, thus producing the relatively sharp gradients in gene frequencies and skin color across the Sahara we see today.

The argument will proceed in several stages. First the genetic evidence from mismatches in mitochondrial DNA for very low genetic interchange between Africans and non-Africans will be presented. Then the literature on the genetic and other evidence for a large difference between sub-Saharan Africans and others will be reviewed. The main hypothesis, derived from the relatively new dating of Levant Qafzeh and Skhul crania will be presented. This is that after modern humans emerged from Africa, during the cold period of Isotope Stages 3 and 4, further evolution of a part of the population which entered Eurasia produced the Cro-Magnon population which eventually displaced the Neanderthals.

It will be argued that only this scenario provides time for a tropical and sub-tropical species of Homo to become genetically and culturally competitive to a level that enabled them to displace the Classic Neanderthals. This scenario also provides time for depigmentation to take place. The alternative hypothesis, that the Neanderthals in the Levant were displaced in Isotope Stage 2 by modern humans from Africa (for instance Tchernov, 1992) provides too little time for the lightening of the skin that is observed in modern Europeans.

Data From the Mitochondrial Mismatch Distributions

This theory could explain the evidence of ancient isolation provided by the Harpending, Sherry, Rogers, and Stoneking (1993) mismatch distributions as well as the fact that trees (dendrograms) relating various populations to each other typically show the first, and most fundamental split is between Africans and all others. Later, a branch of the Eurasians expanded into Europe and the Middle East, becoming the Caucasoids. These in turn expanded into North Africa. In contrast to the view of Tchernov (1992) the second invasion of anatomically modern humans into the Levant was not from Africa, but from Eurasia.

In a recent paper, Harpending, et al. (1993: 494) by comparing human mitochondrial DNA intermatch distributions with the corresponding mismatch distributions concluded that "Given these

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caveats, our results show that human populations are derived from separate ancestral populations that were relatively isolated from each other before 50,000 years ago. Major population expansions took place between 80,000 and 30,000 years ago-80,000 years ago in Africa and perhaps 40,000 years ago among the ancestors of Europeans." In a related paper (Rogers & Jorde, 1995) it is concluded that "[M]any human populations separated several tens of thousands of year prior to the expansion that is recorded in their mismatch distributions," and that "[T]hese populations were small at some time after their separation, and before the expansion documented in the mismatch distributions". The problem is to explain the separation and isolation of the populations, what retarded expansion after separation, and finally, what caused their expansion when it did.

As they point out, their findings are inconsistent with a strong Garden of Eden theory in which humans expanded rapidly and continuously from an ancestral origin. Instead they maintain that a population split was followed by a later expansion. They also interpret their evidence as inconsistent with a multiregional model in which modern humans evolved from *Homo erectus* independently in widely separate regions of the Old World (unless it had major bottlenecks in several regions in which the population was greatly reduced, but did not actually disappear). Populations separated that long ago, and spread all over Eurasia could have remained one species only with significant gene flows between the separate populations. However, their population size estimates suggest a population density too small for such gene flow to be plausible. This, of course, was contrary to the view that in many areas at different points in time some gene mixing may have taken place – thus explaining the survival of characteristics (such as shovel shaped incisors) characteristic of specific localized *Homo erectus* populations among the resultant partially hybridized *H. sapiens* populations.

The populations examined in their study are widely separated ones from different continents including Asians, Bantu, Herero, !Kung, Middle East, and Nuu Chah Nulth (American Indian). They claim (and present simulations in support of their claim) to be able to detect evidence of migrations of individuals between these populations. When the flows are very small (one female every ten generations), the differences between populations become visibly greater than the differences within populations (i.e the intermatch distribution in their chart is further to the right than the mismatch distributions).

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Examination of their Fig. 3 shows that a comparison of the intermatch distribution between the !Kung and the Nuu Chah Nulth of North America is appreciably further to the right than the mismatch distributions for these groups. This is interpreted as showing that the two groups had diverged before they underwent their major expansions. Their Figure 6 shows that the intermatch distribution for Europeans and Africans is to the right of the European distribution but to the left of the Africans, which is interpreted as showing that the African population expanded before the European population. An alternative statement is that the ancestral European population (which may not have lived in Europe) remained small even while the African population was expanding.

Templeton (1993: 65), using a different methodology, uses mitochondrial DNA data to argue that one recent expansion event involves Arabs and sub-Saharan Africans, and another represents an expansion across Europe.

Finally, the left panel of the Harpending et al. (1993) Figure 3 shows that the mismatch distributions for Eurasian and Middle Eastern populations almost coincides with the intermatch distribution between them. This is interpreted as showing that most of these populations' diversity had accumulated before their separation and expansion, or alternatively, that there had been enough migration between the populations to keep the intermatch distributions similar to the mismatch distributions.

The story their data appears to tell is that something isolated the non-African populations from the African ones after humans began their major radiation from Africa, but before the non-African populations had grown very large. This isolating mechanism was sufficiently strong that the migration was less than one female per ten generations. Such strong isolation presents a problem, since Africa is connected by land with Eurasia and a continuous genetic interchange would normally have been expected.

A recent review of genetic evidence on human evolution and population sizes is by Ayala (1995, also see Erlich, Bergstrom, Stoneking, Gyllensten, 1996).

The African versus All Others Split

Genetic evidence suggests that something isolated the Africans from the Eurasians. Evidence has become increasing persuasive that the

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largest genetic differences between human races is that between Africans and non-Africans.

When descent trees are constructed using a variety of genes, the first split is usually between Africans and non-Africans. Recent reviews (Cavalli-Sforza, Menozzi, & Piazza, 1994; Mountain, Lin, Bowcock, & Cavalli-Sforza, 1992) have shown the classifications that result from using various methods. Cavalli-Sforza, et al. (1994: 78) show relationships among 42 populations using frequencies for 120 genes, with genetic distances calculated by two different methods. With both, the first split is of African populations from non-African ones. Bootstrap methods (sampling with replacement from the available pool of data to see how sensitive the conclusions are to changes in the set of genes examined) show that the core African populations (Bantu, Nilo-Saharans, West Africans, and Mbuti Pygmy) group together 83 and 84 times out of 100 hundred times. This shows that minor variation in the choice of genes is unlikely to affect the conclusions. When the 42 populations were grouped into nine clusters, the first division was again Africans versus non-Africans. This was true for 98% of the bootstraps (Cavalli-Sforza, et al., 1994: 80). Nei & Roychoudhury (1993), using 26 populations with the same genes for all populations and a different methodology (neighbor joining) than the Cavalli-Sforza group, found that the first split was Africans versus non-Africans, a result that was confirmed in 500 bootstrap replications. Using the same 26 populations but a different tree building method (unweighted pair group method with arithmetic mean), the split was again African versus non-African. In a test with 15 populations but with more loci (33 loci and 131 alleles), the first split was again between Africans-and non-Africans.

Nei & Livshits (1989) by examining only the three major groups of sub-Saharan Africans (mainly from Nigeria and Cameroon), Europeans (mainly from Great Britain), and Asians (mainly Japanese) were able to examine 186 loci, which gave enough data for statistical significance tests. They found that the distance from the Africans to the Europeans was significantly greater (statistically) than that from the Europeans to the Asians, even though Great Britain is closer to Nigeria and Cameroon than it is to Japan. This suggests that a simple model of drift in a well dispersed population does not explain the observed gene distributions.

More recently, Corbo, Scacchi, Cossu, Brega, & Scozzari (1994) analyzing individuals from Senegal with new polymorphisms again found that the Caucasoids were between Africans and East Asians (and

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Amerindians) with regard to the first principal component, but were closer to the East Asians, even though Senegal is much closer to Europe.

Mountain, Lin, Bowcock, & Cavalli-Sforza (1993) show a tree resulting from using 80 DNA markers on eight populations. The first split is between Africans and non-Africans. The trees of Zhao and Lee (1989) agree that the largest genetic difference is between Africans and all other populations.

A study of a restriction enzyme haplotype close to the b-globin gene showed "all non-African populations share a limited number of common haplotypes, whereas Africans have predominantly a different haplotype not found in other populations. A genetic distance analysis based on these nuclear DNA polymorphisms indicated a major division of human populations into an African and an Eurasian group" (Wainscoat, Hill, Thein, Flint, Chapman, Weatherall, Clegg & Higgs, 1989: 34).

Torroni, Semino, Scozzari, Sirugo, Spedini, Abbas, Fellous, & Santachiara Benerecetti (1990) reported a sharp distinction between Africans and Italians using markers on the Y chromosome. Hammer (1994) has reported a Y chromosome marker (which implies inheritance only from males) which had a frequency of .74 in 611 Africans, but only .07 in 192 Europeans. A tree shows that the first split was again sub-Saharan African versus non-African (with the Egyptians grouped with the Africans).

A study using microstatellites suggested the first split of African versus non-African and estimated the time periods since then at 156 ka (Goldstein, Linares, Cavalli-Sforza, & Feldman, 1995).

The most recent genetic research, by Tishkooff et al. (1996, also see Pritchard & Feldman, 1996), using short tandem repeat polymorphisms and an Alu deletion polymorphism, found that most haplotypes were found only in African populations. From the high level of linkage disequilibrium outside of Africa they estimate that the last common ancestor for the out of Africa population was 102 thousand years before the present (with a large error variance).

Similar conclusions have been reached by other workers using other genetic markers. Relethford & Harpending (1994) show that a tree constructed using craniometric variation has the first split between Africans and all-others. Thus a number of recent studies, using a variety of methods, conclude that a major split is African versus non-African. What explains the isolation of the Africans from the non-Africans?

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The Separating Role of Middle Eastern Neanderthals

The solution may be found in the recent redating of human skeletal remains from Israel. It has long been known that Neanderthals were present in Israel, as well as elsewhere in the Middle East (Shanidar Cave in Iraq and Teshik-Tash in Uzbekistan). (Klein, 1989, and Trinkhaus & Shipman, 1993, Stringer & Gamble, 1993 – background on Neanderthals, while Cavalli-Sforza, et al. 1994: 62, Kingdon, 1993: 64, Klein, 1989: 263, and Stringer & Gamble, 1993 – maps locating identified remains).

Remains of anatomically modern humans have been found in the same area. Recently, the anatomically modern humans remains have been found to be older. For the Qafzeh cave in lower Galilee in Israel, thermoluminescence dating of flints from layers which yielded Mousterian "Proto-Cro-Magnon" remains gave an average age of 92,000 years (Valladas, Reyss, Joron, Valladas, Bar-Yosef, & Vandermeersch, 1988). Electron spin resonance dating of bovine teeth from the hominid burial level in the nearby Es Skhul site (Grun & Stringer, 1991) has given similar dates. In particular, dating of bovine teeth from the hominid burial levels gave estimates of 81 and 101 kya depending on the exact assumptions used, leading the authors to conclude that "These analyses suggest that the Khul and Qafzeh samples are of similar age" (Stringer, Grun, Schwarcz, & Goldberg, 1989).

While there could be some debate as to exactly how modern the Qafzeh and Skhul crania are, Stringer (1992, p. 220), after an elaborate statistical analysis of crania, finds them to be closer to all modern samples than to the archaic groups. Vandermeersch (1992) shows how their general skull shapes are close to those of moderns than to those of Neanderthals and concludes (p. 30), "The general structure of the skulls at Qafzeh and Skhul is of the modern type . . ."

Thus, it appears there were anatomically modern humans in the area prior to the Neanderthals, possibly representing a remnant of the first movement of such humans out of Africa. They were then replaced by Neanderthals. Tchernov (1992; 177) following an extensive discussion of the fauna of the Levant at different times, provides a chart of the hominid dispersal events showing modern humans in the Levant during the warm period of the conventional Isotope Stage 5, followed by Neanderthals coming in during the colder periods of Isotope Stages 4 and 3, only to be replaced by modern humans again in warmer periods of isotope stages 1 and 2 (The isotope stages are based on deep sea cores and measurement of concentrations of oxygen 18 that date the total

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ocean volume. This identifies periods of glaciation when less water was in the oceans and more in the glaciers). Tchernov does not directly discuss the connections of the Levant populations with those further to the East in Asia. In stating (p. 181) that in the late Stage 5, "the Levant was sealed off from the North by the Alpine mountain chain of the Taurus-Zagros, and also from the East by the Arabo-Sindian deserts," he implies no connection with any human populations to the East. Lahr & Foley (1994), other authors who discuss the details of human dispersal out of Africa state (p. 57) that "However, this population, represented by the Skhul and Qafzeh fossils, seems to have faced a competitive or geographical barrier to further expansion at that stage." They do not state why they believe this. If it is the absence of similar modern fossils of this age in other regions of the Middle East or India, surely the lack of knowledge of that region is such that the absence of evidence cannot be taken as evidence for absence. They then go on to state that "The main expansion of modern humans out of Africa through the Levantine corridor occurred about 45 ky." Disputing the latter statement is one of the purposes of this paper.

Even if the existing models of Pleistocene climate show obstacles (deserts or cold areas) that would have prevented moderns from moving from the Levant into the rest of the Middle East (and then to India and the Far East) humans may have gotten through. Even if the models are correct in the aggregate, it is hard to know if at the micro-level there may not have been routes through what appear impenetrable obstacles. For instances, a few oases in the deserts that opened up in occasional periods (say for a few hundred years) could have permitted dispersal of modern humans eastward. Even if rainfall was inadequate, runoff from distant mountains could have provided sufficient water at certain times.

However, Tchernov (p. 177) does provide a chart in which he shows modern humans moving out of Africa into the Levant in Isotope Stage 5, only to be displaced by Neanderthals moving out of Europe. Then in a later stage modern humans again move out of Africa into the Southern Levant and then on to Europe. He offers no explanation for the modern humans moving out of Africa when they did pointing out that (p. 181), "The exodus of modern Homo sapiens some 40,000 years ago, at the dawn of the Upper Paleolithic, was a unique even, as this was the first time that we witness a large scale human dispersal that is completely detached from the behavior of the biota." He further comments "The expansion of modern humans through the only passageway from Africa

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to Eurasia was rapid . . .". It will be argued here that there was no reason for such a sudden expansion out of Africa, and that a rapid transition from tropical conditions to Ice Age Europe would have created major problems of cold adaptation for the new populations. This would have probably prevented them from replacing the cold adapted Neanderthals.

One reason for rejecting such a rapid movement directly from Africa to Europe is that it is inconsistent with large genetic differences between Africans and all other peoples discussed earlier. If the modern *Homo sapiens sapiens* had come out of Africa and moved rapidly into Europe, with another branch moving eastward into the Far East and Southeast Asia, the Europeans would resemble the Africans about as much as they resembled those of the Far East, since the divergence times would be similar. This is not what is observed. If the Mongoloids and Australoids were descendants of the first out of Africa wave, but the Europeans arose from the second out of Africa wave, the Europeans and Africans would resemble each other more closely than the Europeans do the Mongoloids. However, again this is not what is observed. The observed pattern is best explained by an out of Africa migration (which geographically had to be into West Asia) followed by a much later splitting of this group into the Caucasoids, Mongoloids, and Australoids. This requires that these groups arise from an early out of Africa movement.

Tishkooff et al. (1996) estimate from the high level of linkage disequilibrium outside of Africa that the last common ancestor for the out of Africa population was 102 thousand years before the present (with a large error variance). This appears a little too late for a second out of Africa wave to provide the origin for all non-Africans. Stoneking (1993, p. 65) lists the mitochondrial DNA based estimates for the age of the last common mitochondrial ancestors. All are over a hundred thousand years and are sufficiently imprecise not to reveal much about when the ancestors of modern Caucasoids and Mongoloids came out of Africa, although they can be argued to be too short to be consistent with a multi-regional evolution hypothesis.

In addition, the showing that there were modern humans to the East (see below) along with the standard belief that modern humans originated in Africa implies that some humans had passed through the Levant into other parts of Eurasia, presumably during this period of a warm climate (ending about 70,000 years ago). Thus, the alternative

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proposed here to the theory of Tchernov (which seems to be the theory most other writers hold to, although a precise discussion of where the modern humans in the Levant came from seems to be lacking) is that the modern humans that entered the Levant and Europe had immediate origins from somewhere in Asia, rather than Africa.

The presence of Neanderthals in the Levant during the cold period of Isotope Stages 4 and 3 was probably facilitated by the Neanderthals being more cold adapted. Cold adaptation is apparent both from their structure (Stringer & Gamble, 1993: 91-93), and the fact that most remains come from Ice Age Europe. The ancestors of Caucasoids and Mongoloids, as evidenced by the first anatomically modern human remains found in that area, could have moved through this region during an interglacial period, without totally replacing an existing Neanderthaloid population, or could have been replaced by Neanderthals following a climatic change.

Indeed, inspection of the climatic record makes the latter appear very likely. The first modern humans in Israel date from an unusually warm period that peaked about 120,000 years ago (Mellars, Aitken, & Stringer, 1993, Figure 1). The Neanderthal remains from Kebara in Israel date from about 60 kya, which was a colder period.

The Neanderthal skeleton at Kebara in Israel dates from about 60,000 years ago (Valladas, et al. 1987). The exact range of the Neanderthals is not known, but since Neanderthals have been found as far East as Uzbekistan (Teshik-Tash), thousands of miles away, it is not unlikely that they ranged from the Gulf of Aquaba to the Persian Gulf and from Bisitun in the Zagros Mountains of Iran to the Persian Gulf. If this were the case, a *H. sapiens* Neanderthal population would have lived on in the territories which separated the *H. sapiens* still living in Africa from those *H. sapiens* which were evolving into Cro-Magnons or modern Europeans, thereby reducing any likelihood of further gene flows between the ancestors of contemporary African and living Eurasians.

To show that the ancestors of anatomically modern humans were divided into two populations it is necessary to show that contemporaneous with the Neanderthal occupation of Israel, there were modern humans on the Eurasian side of the Middle Eastern Neanderthal range.

An indirect argument is that since Neanderthals did not penetrate into East Asia or Australia (or at least no such remains have been found), and these areas are believed to have been settled by humans

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prior to the Neanderthal occupation of Israel, it appears that the Neanderthals did not completely replace anatomically modern humans in Eurasia. There do appear to be anatomically modern remains that date from when Neanderthals inhibited Israel. In particular, uranium dating of material associated with the anatomically modern Liujiang skeleton from Guangxi in southeastern China has been dated at 67 ka (Brown 1993: 219 citing Wu), although the material and the fossil are not directly associated (Brown, 1992, as cited by Aiello, 1993). Wu (1992, p. 374) describes the Liujiang skull as anatomically modern and dates it at 67 ka, with earlier skulls, identified as early *Homo sapiens* including the Dali one at 180-230 ka and Maba at 119-149 ka. Even if the earlier skulls are not considered as direct ancestors of modern humans, it appears that there were anatomically modern humans in China roughly when Neanderthals inhabited the Levant.

The charcoal associated with the apparently *H. sapiens* juvenile cranium from Niah Cave on Borneo has been dated to about 40,000 year BP, although there is some dispute about the association (Brown, 1993). If this dating is correct for the skeletal material, anatomically modern humans probably existed on the Asian side of the Neanderthal range.

Also dates for human inhabitation of Australia are roughly concurrent with the Israel Neanderthals. In particular, Roberts, Jones, & Smith (1990) have reported a date of 50,000+ years for human related material from North Australia. This material is not associated with any skeletal remains. With the earliest date for anatomically modern remains from Australia exceeding 30,000 years, it is very likely that modern humans were in Australia before the Neanderthal disappearance. Clark (1993:172) expresses the opinion that the first humans to enter Australia were fully modern.

A recent development is redating of *Homo erectus* remain in Java to as recent as 27,000-53,000 years ago (Gibbons, 1996; Swisher, Rink, Anton, Schwarcz, Suprijo, Widiasmoro, 1996). These could be relic populations that had been bypassed by the movement of modern humans, possibly along the coast. The alternative of course was that modern humans had not yet reached that region, a timing that would be consistant with a late emergence from Africa. However, such a late date for the arrival of modern humans in Australia appears inconsistent with other evidence.

New evidence has recently been presented for the presence of humans in northwestern Australia prior to 116,000±12,000 years, with

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artistic activity inferred from ochre dating between 75,000 and 116,000 years ago (Fullagar, Price and Head, 1996). While there is no direct evidence of the morphology of those that produced the art work, the evidence suggests an early presence of modern humans in Australia, and hence an early movement out of Africa.

Of course, in due course the Neanderthals disappeared to be replaced by modern Europeans. The timing of this disappearance is approximately when the European population is estimated to have expanded. The very plausible explanation for the expansion reported by Harpending et al. is that it represented the expansion from a relatively small population in some area of Eurasia into the large area of the Middle East and Europe that Neanderthals previously occupied. Of course, the Harpending et al. procedures are very approximate, but still their 40,000 year figure for the expansion of the European ancestors is consistent with the timing of the Neanderthal replacement (Mellars, 1993).

The Bisitun Neanderthal site in the Zagros Mountains of Iran is not very far from the head of the Persian Gulf, making it very likely the range extended all the way to the Gulf. Indeed, Klein (1989) in his map (p. 263) and Stringer & Gamble (1993:11) in theirs show the range as extending to the Gulf. However, the Persian Gulf is relatively shallow (all of it is below 200 meters in depth) and it is likely that in glacial periods, the Gulf either disappeared, or had a head much further south. In contrast, the Red Sea is generally deeper than 200 meters (as is much of the Gulf of Aquaba), and even in glacial times its head would be close to the current location.

Skin Color

If it is to be argued that there were no anatomically modern humans on the Eurasian side of Israel during the Neanderthal occupation of Israel, the replacement of Neanderthals in the Middle East and Europe by modern humans would require a very recent movement out of Africa (starting no later than 45,000 years ago in order to predate the Neanderthal disappearance).

The most visually distinctive feature of current Europeans is their very light skin – lighter than any other population, including the Mongoloids. The European light skin is usually explained by a need to permit the penetration of the ultraviolet rays needed to produce vitamin D (Baker, 1974; Coon, 1965, 1982; Krantz, 1980; Roberts, 1978;

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Matsuoka, Wortsman, Haddad, Kolm, Hollis, 1991). This is a plausible theory for Northern Europe where the winters are short, and the skies are frequently cloudy, but it clearly is not applicable to North Africa, including Egypt, where the skies are normally clear and the sun much closer to overhead. Thus the Europeans must have undergone selection for light color, which went to fixation (i.e. the frequency of alleles leading to dark skin has become so low that dark skins are not observed in natives of Northwestern Europe).

That it takes a long time for evolution to modify skin colors is suggested by the failure of American Indians residing near the equator to develop very dark skins, even though they had lived there for at least 10,000 years and possibly a much longer period than that. Nei (1985) has calculated that it would take at least 100,000 years for the development of conspicuous differences in pigmentation and hair texture, such as that between Northeast Asians and Australopapuans.

The time available for the evolution of the Caucasoid skin is greatly lengthened if it is presumed that some survivals of the early migration of *H. sapiens* from Africa through the Middle East had been become localized in a more northerly environment.

Implications

What would be the implications of a Neanderthal population in the Levant with the ancestors of Caucasoids and those of the present-day Negroids evolving to their south? Obviously, at this point the discussion becomes very speculative. The latter two populations would have become differentiated into very different populations – although we should not forget that even before the initial migration into Eurasia the population of northeastern Africa might be expected to have already different from the population of the ecologically quite different forests of tropical Central and West Africa. This continued process of differentiation could reflect merely genetic drift in a small Eurasian population or populations, or it could reflect adaptations to different climates.

It is plausible to interpret the replacement of early moderns in the Levant by the Neanderthals as being a result of the Neanderthals being more cold adapted, and perhaps having a culture that was better suited to a cold climate. Certainly the timing is consistent with this explanation. Very likely the replacement was caused not by aggression of one group against the other, but merely by population decline in the less adapted group, and expansion in the more adapted group. There might possibly

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have been more than one north-south movement of the boundary between the Neanderthals and the forebears of modern Caucasoids. All the hypothesis of this paper requires is that during at least one of the northward thrusts of the latter they were able to move on a permanent basis into Eurasia beyond the Levant. The Qafzeh and Skhul crania are found associated with Mousterian stone tools which do not differ appreciably from those of the Neanderthals (Trinkhaus, 1992; 278). This is plausibly interpreted as indicating that the cultures of the populations were once of similar complexity. Thus, the replacement of one group by another is probably not to be attributed to one group having a more complex culture. It is unlikely that either group could replace the other in a climate to which it was not adapted.

As Tattersall, (1995, p. 173) puts it, "[O]f course, the early moderns from Skhul and Qafzeh certainly had the physical apparatus for articulate speech, yet their technology remained resolutely Mousterian, and their sites contain nothing of the material richness that characterizes those from the Upper Paleolithic – whose makers undoubtedly possessed language. What these apparent inconsistencies mean is hazy in the extreme, although they may suggest that potential and performance are not the same thing." The reference to apparent inconsistencies is to the observation from Europe that Mousterian industries were typically associated with Neanderthals, and Upper Paleolithic industries with Cro-Magnons. The fairly clear implication from the association of the Mousterian industries with the first moderns in the Levant is that they lacked the cultural complexity (and probably the capacity for it) that the later moderns had.

Given the thesis of this paper that the Cro-Magnons descended from a population of early moderns resident somewhere in Eurasia, the cultural complexity of these moderns must have changed during their Eurasian residence. Some response to new selective pressures in Eurasia produced a higher potential for cultural complexity during the long period between the movement out of Africa, and the final displacement of the Neanderthals. Since the fossil and anthropological record is close to nil from the large area in south Asia outside of the Levant (say Arabia to India), this hypothesis is obviously highly speculative. However, it is testable, and it does hold out the hope that eventually the evidence for origins of Cro-Magnon culture will be found in Eurasia and associated with anatomically modern human remains.

Finally, the Neanderthal population of the Levant was displaced.

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There has been speculation about superior language ability (Cavalli-Sforza et al. 1994: 65; Mellars, 1996, p. 390), communication ability (Tattersall, 1995), or superior social culture (Stringer & Gamble 1993: 199-219). Greater cultural complexity (possibly arising from changes in the brain that are not revealed in the cranium) is an obvious possibility. However, whatever the cause, the replacement of the European Neanderthals is accompanied by evidence of a sharp shift in culture. This Cro-Magnon culture appears appreciably more complex (Tattersall, 1995, Klein, 1995, and Stringer & Gamble 1993: 197-218 provide recent summaries). Strong selection among the ancestors of the Cro-Magnons (the forebears of the modern Caucasoids) would have provided the intellectual ability necessary to support greater cultural complexity. Eventually, it provided them with superior technology, and probably superior methods of communication and social organization, with the result that the Neanderthals were displaced.

As Mellars (1994, p. 49) recently put it, "there can be no doubt that the whole spectrum of stone tool production in Upper Palaeolithic communities shows a degree of dynamism and creativity which contrast sharply with the much more uniform and conservative patterns of technology documented throughout the long time ranges of the Lower and Middle Palaeolithic periods." He has elsewhere summarized the evidence (Mellars, 1991, 1996) and discussed the possibility (Mellars, 1989, 357) that "the increased complexity apparent in Upper Palaeolithic technology reflects – at least in part – some kind of fundamental change in the basic structure of human thinking or cognition associated (at least broadly) with the transition from archaic to modern human populations."

What might have led to the growth of cultural complexity in the early Eurasians? Very likely it was some trait associated with exposure to colder winters than their ancestors had experienced in Africa.

Calvin (1990) has argued that the timing required for throwing required massive parallel neural networks which were later adapted for other purposes. This theory has the advantage that such a projectile technology once fully developed might have permitted the modern humans to hunt large game and eventually to replace the Neanderthals. The latter are believed to have hunted game at close range, killing by directly inserting a spear. As long as throwing was inferior to direct spearing, there would be no tendency for good throwers to out reproduce poor throwers. Thus, there would be no selection for throwing ability and any related mental traits.

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Possibly for a population in a moderately cold area, hunting would have been a necessity for survival during the winter. Very likely good hunters experienced greater reproductive success than poor hunters. If hunting involved throwing or some other special skill, there would have been selection for this trait. The spear thrower was introduced by Cro-Magnon man (Stringer & Gamble 1993, Fig. 87), and apparently represented a major improvement in speed and accuracy.

This model of the proto-Cro-Magnons emerging in a group isolated somewhere in Eurasia seems more plausible to this author than a model where fully *Homo sapiens sapiens* humans living in the tropics somehow developed new traits that permitted them to move northward into a cold area and replace the Neanderthals. Torroni, et al. (1994) present evidence that all the Caucasian specific haplotypes originated less than 80,000 ago, which is inconsistant with the Caucasians evolving from the Classic Neanderthals as has sometimes been argued. Likewise, the amount of mitochondrial DNA diversity in Europeans is argued to be too little for any of the lineages to have originated from Neanderthals (Richards, Corte-Real, Forster, Macaulay, Wilkinson-Herbots, Demaine, Papiha, Hedges, Bandelt, Sykes, 1996). It is also inconsistent with the origin of the Caucasians being in a second wave out of Africa, since it would put some of the mutations in such a second wave.

One of the few other sources that present a theory of the details of the human dispersal out of Africa is Lahr & Foley (1994). They argue (p. 57) that "[T]he main expansion of modern humans out of Africa through the Levantine corridor occurred about 45 ky" but continue the same sentence to note that "but this even postdates the first occupation in Australia," and that "[F]urthermore, the morphological and archaeological features of Middle Eastern and European populations of 40 ky ago precludes them from the ancestry of many Australian fossils." Rather than arguing (as this paper does) that therefore the Australians must have come from an earlier wave through the Levantine corridor (of which Skhul and Qafzeh are representatives), they suggest "if however, another population, already genetically separated from other modern groups, expanded out of East Africa towards the Indian subcontinent at any time between 100 and 50 kya, this could explain some of the marked differences in morphology and technological traditions at the point of the appearance of regional populations and the relatively early dates for the occupation of Australia."

This hypothesis is certainly a possible one, (and one that is

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consistent with the fossil and archaeological data) and would explain the Negritoes of the Andamans and Southeast Asia, now increasingly hybridized with non-Negrito populations, but a more detailed DNA analysis of the surviving Negrito and related part-Negrito populations would be necessary to validate it. Certainly, the survivors would not be numerous in modern times, and would exclude the dominant populations of modern Eurasia which all reflect the major divide between Africans and non-Africans.

Another to propose a relatively recent dispersal from Africa is Klein, 1995. He writes about (p. 181) "the problem of the failure of modern or near-modern humans to expand from Africa immediately after they appear there, at least 100,000 years ago," and suggests that "The people who inhabited Africa between 100,000 and 60,000 years ago may have been physically modern or near-modern, but they were behaviorally very similar to the Neanderthals and other archaic humans."

Since there is continuity between the first modern humans in Europe and the current inhabitants, it can be presumed that the moderns that displaced the Neanderthals were Caucasoids, or very similar to modern Caucasoids. A Caucasoid migration from another temperate area also minimizes the problems of rapid adaptation that replacement by an African population would have presented.

Conclusions

The evidence of Classic Neanderthals resident in the Near East after the ancestors of the Caucasoids and Mongoloids had already migrated further into Eurasia is compatible to the wide gulf that separates living Negroids from Mongoloids and Caucasoids. This fits the evidence of ancient isolation provided by mismatch distributions as well as the fact that dendrograms relating various populations to each other typically show the first, and most fundamental split, to be between Africans and all others. Later, a branch of the Eurasian Caucasoids expanded into Western Europe, the Middle East, and North Africa. This explains the relatively sharp distinction now observed in physical traits such as skin color and in gene frequencies between the North African Caucasoids and the other Africans.

While many like to imagine that human beings have always been one large gene pool with continuous flow of genes from one group to another, the evidence from the range of the Neanderthals suggests that for a long period of time modern humans were divided into at least two

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distinct major gene pools.

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Prehistoric Art – The Missing Dimension

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A hundred years after the recognition of Ice Age painting, early art has still not found its place within an academic framework. In fact, only 1% of teaching, research, and publishing in art history is devoted to the first 80% of the total development of the arts. Curricula for graduate level studies in art history must be revised to include an obligatory prehistoric subject on a par with ordinary requirements for historic topics. The author argues that the current separation of prehistoric and historic art forms impedes progress toward an interpretation of the former. The article demonstrates an approach to iconographic studies of prehistoric art works across conventional boundaries between prehistory and history.

Key Words: Upper Paleolithic, Art, Marsoulas, Ice Age

In 1897 the French archaeologist Felix Regnault discovered the Palaeolithic wall paintings in the Pyrenean cave of Marsoulas, a find that contributed significantly to the acknowledgement of Ice Age painting.[1] A centenary year that should be remembered by everyone with a vested interest in mankind's intellectual development, 1997 is nevertheless a milestone that is passing unnoticed. Though the recognition of early painting held the promise of a new dimension in the history of art, a survey of the current state of the discipline reveals that the potential expansion in scope and depth has yet to be realized.

To this day, prehistoric art is not a field of study in its own right. Literature on prehistoric art is generally not listed under "art," but under "anthropology," "archaeology," or "religion." Subservience to this academic triumvirate has robbed early art of its identity. In all seriousness, authorities discuss whether prehistoric works may be termed "art" at all. It is currently considered methodologically unacceptable to study

[1] A few other discoveries were perhaps equally important factors in changing the scholarly establishment's rejection of Palaeolithic paintings. The story has been told frequently, for instance by P.G. Bahn & J. Vertut in *Images of the Ice Age*, London, 1988. More than a hundred decorated cave sanctuaries from the Palaeolithic are known today.

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prehistoric art as an artistic phenomenon with its own inherent continuity and dynamics. Correspondingly, there are no visible periodicals specializing in prehistoric art, and the subject is bluntly neglected by traditional art journals.

Education is a key factor in this state of affairs. Colleges and universities in the USA[2] typically allot only 1% of art history curricula to cover 80% of the entire period of the visual arts. The huge field of Palaeolithic art from ca. 30,000 BC to ca. 10,000 BC, and Neolithic (New Stone Age) art to ca. 3,000 BC, is characteristically allowed one hour of undergraduate classwork. Typically, graduate students with a major in art history are not required to add to this hour of basic survey. The coverage of prehistoric art versus historic art in standard textbooks for college-level instruction reflects this situation, as a basic 1% module is tacitly adopted by most authors.

The problem goes beyond logistics and involves our intellectual honesty. With one class-hour devoted to 20,000 years of Palaeolithic art, the result is bound to be a hodgepodge of cliches and convenient misconceptions. Textbooks still rely heavily on the "hunting magic" concept, a remnant from the early days of exploration of Ice Age art and from the comparative study of religions still in its infancy. Textbook authors are loath to relinquish biased evaluations of the "primitive" artists: they drew human "stick-figures"; they ignored planned compositions; they put figures on top of figures; they disregarded distinctions between up/down, forwards/backwards, large/small, first/last, or dark/light. Worse, their minds and thoughts were so far removed from ours that any attempt to interpret their works will remain guesswork.

The recognition of Palaeolithic painting a hundred years ago made it possible to envision a meaningful integration of prehistory within the conceptual framework of art history and related academic disciplines. A first, necessary step toward that goal must be the restructuring of curricula in art history to include a required prehistoric subject at Masters and Doctoral level. A second step must be the corresponding

[2] With the possible exception of a few regional pockets (at Toulouse, southern France, notably), the problem is universal.

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updating of textbooks.[3]

The problem is intricate. Systematic adjustments to the educational system are feasible only in response to new, innovative research, and a new kind of research, in turn, might not materialize unless prompted by adjustments of curricula; teaching and research are stifled by the same obsolete theories. In order to initiate a change in the field it is necessary to reconsider the theoretical implications of the two fundamental categories of prehistoric and historic art and to attempt the seemingly impossible task of bridging the chasm that separates them. The author believes that artistic traditions are strong enough to make this endeavor feasible.

Most scholars are skeptical of cross-cultural studies based on the evidence of art forms and tend to label them as "diffusionism," a nebulous area of speculative scheming. However, this response merely deflects the real issue, which is not the spreading of cultural elements but the continuity of thoughts in terms of artistic expression. The standard argument against comparative interpretations of prehistoric art is based on reversed logic.

It is generally assumed to be incumbent on the interpreter to prove the existence of a supposed long-term continuity of thoughts that might serve as basis for an interpretation. This claim should be turned around, and those who are against interpretation should have to prove the reality of a supposed rupture of traditions that might make an interpretation suspect. This is the conclusion of an objective evaluation, since most thoughts and beliefs, including the basic techniques of articulating them, are more readily explained as the results of a long development of the human intellect over an extensive period (perhaps, a million years) than as the products of that diminutive fragment of mankind's lifespan that is covered by historical evidence. It is irrational to assume the sudden, "explosive," appearance of significant ideas coincident with the relatively recent occurrence of historical records. At the very least, a substantial

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[3] Gardner's *Art Through the Ages* (9th ed.) gives Palaeolithic and Neolithic art ca. 18 pages out of approximately 1600 pages, just over 1%. Janson's *History of Art* (3rd ed.) has 10 pages out of 800; Hart's *Art: A History of Painting, Sculpture, Architecture* (4th ed.) allows 14 out of more than 1100 pages. While Honour & Fleming, *The Visual Arts: A History* (4th ed.) is generous with 15 against a total of ca. 850 pages, Gombrich's *The History of Art* (16th ed.) treats Palaeolithic art on just 4 pages (Neolithic art not at all) out of approximately 670 pages, less than 1%.

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portion of our intellectual mindset must be inherited from very remote ancestors.

The extent of continuity in the development of the arts is a crucial issue that may determine progress in future studies of prehistoric art. While it can not be denied that there have been many wrong attempts to interpret early art forms with reference to cross-cultural parallels, this fact merely indicates the need for improved methods of analysis, not the general demise of comparative methodology.[4]

A necessary step towards a consistent application of comparative techniques is the establishment of a fund of iconographic studies of motives that run through the visual arts from the earliest phases to historic periods. A mere outline of a suggested study may serve to illustrate the potential gains from this method (see figs. 1-3).

In the Palaeolithic cave of Les Combarelles, far inside a winding tunnel, at a spot where a crack in the wall lets out a trickle of water during wet seasons, an engraved reindeer is bending its neck to drink.[5] Suppose that some adventurous art historian would bypass the collective wisdom of the experts, take a clue from the evidence of water symbolism in cave art,[6] and venture the thesis that this drinking deer is the remote prototype for the Jewish/Christian motif of the deer thirsting for the Fountain of Life ("As the hart panteth after the water brooks, so panteth my soul after thee, O God," Psalms 42) This is a familiar motif in Medieval mosaics and illuminated manuscripts and a frequent reference

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[4] In *The Roots of Civilization* (New York, 1972, p. 69) and elsewhere, Alexander Marehalk insists that comparative interpretations of early art are compromised by past errors (for example p. 69). In a sense, this position is comparable to that of a pre-1900 historian claiming that failed attempts to fly prove that it can not be done. The proof must be in doing it.

Though Marehalk has made a great number of valuable contributions to the field, he has not been able to sustain his claim that accumulation of non-interpreting observations eventually will reveal the implicit meaning of prehistoric art (see for example *The Roots of Civilization*, p. 313: "slowly, as we proceed, the circle widens, but the meaning narrows").

[5] Louis-Rene Nougier, *L'Art prehistorique*, Paris, 1966.

[6] P.G. Bahn, "Histoire d'Eau': L'art parietal prehistorique des Pyrenees," *Travaux de l'Institut d'Art Prehistorique* 22 (1980): 129-35.

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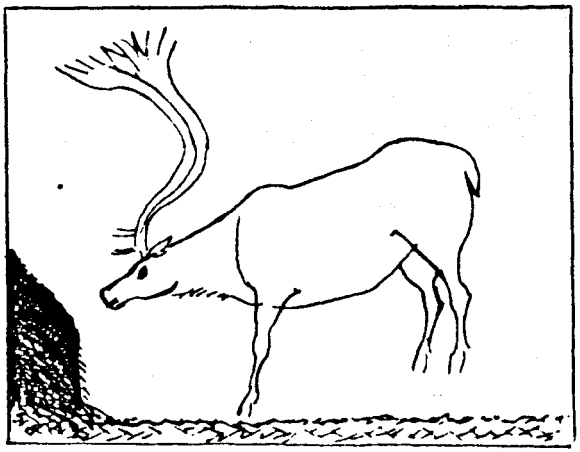

Fig. 1 Grotto of *Les Combarelles*, Dordogne. Engraving ca. 13,000 B.C. Reindeer reaching for water flowing from a crack in the wall.

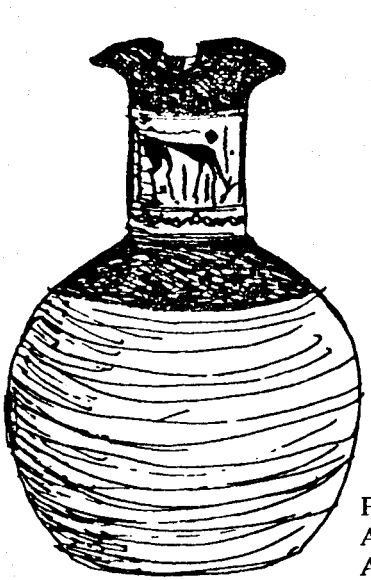

Fig. 2. *Dipylon* Cemetery, Athens. Oinochoe, 9th century A.D. Drinking Deer. (After J.M. Davison, *Attic Geometric Workshops*, Rome, 1968.

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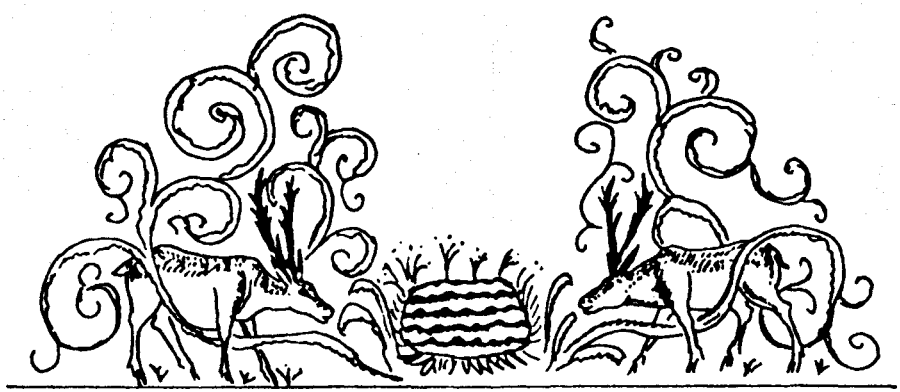

Fig. 3. Museum of *Galla Placidia*, Ravenna. Mosaics, ca. 430 A.D. Stags thirsting for the Fountain of Life.

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in baptismal imagery and texts.[7] Imagine further that the hypothesizing scholar would attempt to trace the metaphor of the thirsting deer to other artistic provinces in pursuit of a neglected artistic tradition. This might lead to the iconographic repertory of Greek Geometric ceramics, where drinking deer are amazingly frequent and, for example, conspicuously present on some large funeral vases from the Athenian Dipylon cemetery.

All of this indicates a persistent association between deer, water, and life-renewal. This realization, in turn, seems a valid base for further studies, pointing to related motives and suggesting topics for cross-cultural investigations. Apparently, the method works. It should be pursued on a larger scale than what is feasible here. This brief demonstration of the analytic procedure may serve to suggest the potential gain: a revision of the obsolete distinction between prehistoric and historic arts.

[7] Folke Nordström, *Medieval Baptismal Fonts: An Iconographical Study*, Stockholm, 1984.

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Mankind Quarterly Monograph No. 7

GERMANIC MYTHOLOGY

Jakob Grimm

Translated by Vivian Bird

Part One: **HISTORICAL FOUNDATIONS** Traditions and Basic Concepts; The Gods of the Germans; Heroes and Wise Women, Elves and Giants, the Highest Being; Worship and Sacrifice; Places of Worship; Priesthood; Wodan (Odin); Donar (The Thunder God) Thor; Ziu, the War God; Fro (Freyr), the Sun God and his Father Nirdu (Njord), a Sea God; Baldur, the Bright God; Heimdal, the Sentinel of the Heavenly Bridge; Bragi, the Skald; Oegir, (Aki) the Sea God; Loki the Instigator of Misfortune and the God of Fire; Frigga and Freya; Nerthus, Mother Earth; Frau Bertha; Ostara; **THE NATURE OF THE GODS:** Heroes and Wise Women: Heroes; Heroes of the Three Tribes: Ingo, Iskio, Irminsol; Siegfried and Dietrich von Bern; Nibelungs and Amerlungs; Godlike and Human Features of the Hero; Wise Women; The Norns; Valkyries and Swan Maiden; Dwarfs, Giants and Elves; Dwarfs; Wood Spirits and Wood Folk; Water Spirits, Nicks and Nixies; House Spirits, Goblins; Giants; ***Part Two:*** **THE COSMOLOGY OF THE GERMANS;** Creation: The Four Elements; Water, Fire, Air, Earth; Plants and Trees; Animals, Birds, Snakes, Toads and Dragons, Reptiles and Bees; The Heavens: Sun and Moon, Stars, Rainbow, Day and Night, Summer and Winter, Time and the World: Niflheim, Muspelli, The Kingdom in the Sky; Souls, Death, Destiny and Fortune, Personification, Skalds and Seers, Ghosts, Enchantment and Treasure Hoards; "The Devil"; Magic, Superstition, Sickness, Mystical Herbs and Stones, Blessings and Curses,

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Citizenship within the Globalization Context: An Analysis of Trends within Mercosur

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Liliana Raggio
Buenos Aires National University
Translated by Juana Nicholaou and Condensed and Edited by J. Jamieson

The trend toward economic and cultural globalization tends to be resisted by individual citizens searching for a sense of identity. At the same time, economic trends are tending to move the emphasis away from the nation state toward regional entities. The authors examine the possible role of Mercosur, as an emerging economic and political unit in South America, as a potential source of citizen identity.

Much has been written lately about the economic and political impact of globalization on the societies of the world. However, relatively little has been said of its impact at the symbolic level.

Is this due to a lack of interest by anthropologists? If so, how should they think anthropologically about globalization when they have tended to concentrate on microcosmic studies?

The question is pertinent to the aim of this paper. We believe that the effect of globalization on the symbolic content of citizenship needs to be examined from the anthropological point of view.

As anthropologists, the study of "the local unit" as the concrete point of reference in our society provides a suitable approach to our task. We need to enquire how the "local" social unit fits into the sinuous and complex path that constitutes the increasing globalization of society.

Globalization, which implies the homogenization of the world, becomes incomprehensible without an exhaustive analysis of the diversity that it embraces. The prevailing trend toward "interculturalism"[1] requires us to investigate the importance of the local community within the context of what is happening in the major cities of the world.

The perspective that we choose differs from that of papers which place emphasis only on the globalization of the economic structure.

[1] Dolores Juliano prefers "interculturalism" to "multiculturalism," since it implies a blending of cultures which is not implied by the latter (Juliano, D. 1994:8)

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There is a need to investigate the relation between the local community and the emerging world community, analyzing the "anthropological identity" of the core of seemingly homogeneous local enclaves.

Our main aim in this paper is to spur debate concerning the citizenship model, as posed by the official discourse on globalization and the diverse forms that it may take in the future. In order to approach this goal it is necessary to note the inseparable relationship that unites the material and the symbolic. Even when we are focusing on the symbolic field we must;

> keep in mind the importance of certain axes, such as the Nation State and the Region, which remain significant even when the globalization process becomes reified in such forms as Mercosur, the Southern Common Market;
>
> examine the persistence of social identity as one of the greatest challenges to the purported "hybridization of relations between global and local systems, traditional and ultramodern ones" (Canclini; 1994):
>
> ask what place will be left to the urban processes in large cities and examine the role of cities as units in the rise of the regional globalization frameworks.

The following pages do not pretend to arrive at complete conclusions, but merely to draw attention to issues that will impact on the everyday life of the people.

The Unity of the Material and the Symbolic

A fundamental aspect of the globalization process revolves around the indissoluble link between the economic and the symbolic. Not only is this relationship central because globalization trends tend to be analyzed in economic terms, but also because anthropology has shown that culture is one of the prime categories explaining human behavior. In the academic world, economic enquiry has for too long been conducted independently of cultural phenomena, and it has widely been felt that it was the former that determines the latter.

There is no doubt that a strong relationship exists between the economic and the cultural – but the latter is too often perceived only as a phenomenon resulting from the processes of production, distribution and consumption. Culture may itself modify the production process through symbolic representation, by shaping the material structures (Canclini;1985);consequentlyculture, assimilatedin the symbolic process,

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makes it a necessary dimension from which to examine the impact of globalization, without ignoring its obvious interconnection with the economic forces.

In this sense, we should perceive globalization as a social process gestated within the social space – seeing the social world as the product of a double structuralization: objective and subjective (Bourdieu; 1985), material and symbolic. We have to ask how the individual's perceptions are affected by increasing economic globalization and the resultant trend toward regionalization?

Defining Globalization

As stated by Beaud (1993), human societies are facing considerable stress as a result of the impact of the changing world economy on national economies. Each nation's economic structure is being rapidly modified by international movements of capital and other changes in the world economy with the emergence of multi-national economic forces. Beaud (1993) comments on the current state of international capitalism: "The system is both national and worldwide: it is national because of the prevalence of the Nation State in human societies and because of the importance of the national framework not only for the state, but for the shape of capitalism; it is worldwide, above all, because of the dynamics of capitalism as practiced in all fields: not only economic, monetary and financial, but also technological and cultural."

However, the process is cultural, because this worldwide "integration" creates new patterns that affect peoples' everyday life as they find themselves becoming part of a "single world" – a one-world which transcends the frontiers that had formerly delineated the Nation States[2] as ethnic homelands – historically delineated in contradistinction to the homelands of other peoples similarly organized as separate Nation States,

According to Oszlack (1978), the Nation State represents a convergent process. At the material level it represents development within a territorially delineated perimeter of differentiated interests and contending social groups, and at the symbolic level, the creation of symbols and values which generate a sense of common identity which

[2] O'Donnell has defined a State as the "specifically political component, within a territorially delineated society .... the political expression of .... an analytic part of the social domination phenomenon" O'Donnell (1992)

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arch outwards to preserve unity in spite of the diverse interests of the civil society framed by the nation. These commonly shared symbols generate a sense of unity and collaboration, of a collective identity.

The symbols of a nation can be thought of as a power field in which, in the final analysis, the sense of collective identity is rooted (Grunner; 1990). This is a concept which we must hold in our minds when we seek to reflect on the cultural impact of regionalization as an aspect of globalization.

Globalization and Fragmentation

These assertions lead us to search for a framework that will allow us to consider how the globalization process acts on the economy, the political structure, and the culture of nations and regions. We are interested in enquiring exactly what aspects of a society or region become "globalized" and what remains separate after the impact of globalization on the local level.

Although economic globalization is a fact, it cannot be understood without its counterpart, fragmentation. We observe not only a diminution in the authority of national governments but a shifting of decisions concerning policies to entities that are supranational, to multinational organizations.

In addition we must consider the cultural content of the mass media emanating from multinationals. This spreads beyond national frontiers, effectively working to dissolve the latter and to homogenize the everyday life patterns of the various nations and peoples, producing the *illusion* of an identical culture for everybody.

In relation to this, Grimson (1994) observes that recently Ortiz has proposed that we should distinguish between the concept of globalization and that of worldwideness. The former suggests uniformity and is a term best restricted to economic trends. Culture, which exists worldwide, is not so easily globalized.

Nation State v. Region

Returning to Grimson (1994): "economic, political and cultural transnationalization implies a fading of the national states, a de-territorialization process, the emergence of a global civil society, the shifting within the symbolic level from the national-popular to the international-popular, a rise of economic-political concentration and centralization." The resolute "globalizers" hold that the death of the

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Nation State is unavoidable as the process of globalization accelerates.

But there is reason to suppose that universal homogenization is an impossibility. The reappearance of minorities is a sign that diversities do exist, that fragmentation persists, and that differences are converted into inequalities on the world scene. As Ianni (1992) remarks, "when the Nation State is weakened, due to the range and intensity of the globalization process, another reality emerges, a global society ... heterogeneous and contradictory ...."

Just as the civil societies of states are not homogeneous, so also the new identities that form due to globalization will not be homogeneous. We may examine the case of the Mercosur countries in South America, as an example of the process of regionalization which would appear to lead to globalization. Even these are likely to remain fragmented and differentiated. The pluralization of identities – following Ortiz (1992) – also encourages differentiation within any world system, a complex flow of causal change (Lins Ribeiro; 1994).

Regionalization

Let us look more specifically at regionalization – at such regional entities as Mercosur.

As Ferrer (1995) states, "The reduction of tariff barriers and of the other restrictions to commerce and the major freedom in the flow of the capital assets, impact firstly in the shared multinational area. The region is, consequently, a referent globalization medium."

Imagining the future in terms of a growth of regional identities, the forms we should seek to identify are both territorial (inclusion or exclusion from the region) and symbolic – forms which identify groups that compete against each other within the various territories. Identity implies a consciousness of "We as distinct from Others" – and we may perceive such groups as being related to each other at different levels, sometimes in terms of consensus and at others in terms of confrontation.

In this sense we must ask at least two questions:

How will the members of the diverse nations within each emerging region be affected by the double process of their *exclusion* (the denial of their claim to separate nationhood) on one hand, and of their *inclusion* within the new global-regional framework on the other?

How is a new regional identity formed, as for example a new Mercosur identity? Which languages, which traditions will become hegemonic in order to seal the reality of the new regional citizenship? Is

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it, as Ortiz suggests, possible in South America to establish a common *Latin American* identity?

The struggle for hegemony within an emerging regional unit is likely to raise many tensions. It is interesting, in this respect, to consider what is happening in respect of the trend toward regionalization in Europe. Eng (1992) describes what has been happening in Europe regarding the emergence of a European regional identity: "on one hand, it is evident that there is no agreement as to the shape that such identity ought to assume. The small nations (Low Countries, Denmark, Greece) distrust the ambitions of the larger ones (France, Germany, Italy). On the other hand, there exist feelings and a sense of common interest among those nations that define themselves as constituting a "Nordic" European culture and those that represent a "Latin" culture ... the [idea of] European identity turns to be more a question of power and cultural resistance, rather than one of fidelity to an inheritance, as the official discourse would like to make believe."

Within our own South American countries, the Nation States and their citizens have historically comprised territorial and cultural identities which perceive themselves to be in confrontation in relation to the "others." At the same time, the legal frontiers between the different countries have not hindered the possession of shared meanings and practices, mainly in the border area towns, which sometimes show a stronger sense of identification with neighboring towns than with the national unit.

In the historical process of Nation State formation, open confrontations have contributed to the crystallization of the present sense of national identity. Within the Mercosur countries, Paraguay was defeated in 1871 by an alliance comprising Brazil, Argentina and Uruguay. This is not the place for an historical exegesis, nevertheless this struggle, which bled the area for six years after war was declared by the Triple Alliance in 1865 – had fundamental consequences in the constitution of the South American states and defined the future hegemony within the region, while at the same time establishing patterns of rivalry that continue up to the present.

However, regardless of economic and military struggles we do find a common historical heritage, for as Achugar and Bustamante (1994) remark, the region includes subregions that are historically integrated through economic and cultural exchanges, and it is linguistic differences that play a fundamental role. Thus, it is possible to recognize a

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"gaucha/gaúcha" region from the south of Brazil and the north of Uruguay; a "chaqueña" one that includes part of Argentinean and Paraguayan territory; and a "Jesuitic-Guaranitic" one, that includes parts of Argentinean, Brazilian and Paraguayan territory.

Therefore, even in the Mercosur area, regional integration, differentiation and inequality has a complex history which must be taken into account in any attempt to understand how Mercosur regionalization process is developing.

Mercosur: from the Global Village to the Regional Tenement House

At the present time, Brazil and Argentina constitute the two geopolitically dominant states of the region. The prime antecedent for Mercosur is to be found in earlier bilateral commercial agreements by which these two countries established a customs union. This has come to cover almost all commodities traded between the current member countries: Argentina, Brazil, Paraguay and Uruguay.

Regional integration was initiated by the Argentine-Brazilian Integration Act, which was signed in 1986 and extended the Cooperation and Development Treaty of 1988, with the explicit purpose of promoting bilateral commerce between the two countries.

In 1990, the Buenos Aires Act was signed, with the explicit goal of extending this common market, and in 1991 the Asunción Act added Paraguay and Uruguay to the regional integration project.

What specifically are the regionalization potentialities? From the economic viewpoint, the answer is an increase in the competitiveness of the region's countries within the world economy. In this sense, Ferrer remarks that, "[regional integration] purports to take advantage of the enlarged market in order to diversify the productive structure, to promote industrialization, to prompt the technological change and to generate new competitive advantages" through the deletion of non-tariff barriers and the design of sectorial strategies within critical areas, such as, the production of capital assets.

However, Achugar and Bustamante (op.cit.) remark that, through agreements for the establishment of the "free trade zone" there is a territorial reconfiguration which accentuates the distinction between regionalization and globalization. As long as such "free trade zones" are territorially demarcated – representing areas where transnational corporations may establish operations, attracted by tax exemptions – it

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is easy to perceive that they come into conflict with the interests of local entrepreneurs in that region. These areas may be marginal territories in the Mercosur countries – Amazonia in Brazil and Patagonia and Tierra del Fuego in Argentina – but they in effect become potential enclaves of globalization within the region.

Cultural integration into the global scheme may also be resisted by regions, and at a March, 1995 meeting of Mercosur representatives, to which representatives of Bolivia and Chile were also invited, it was agreed that assistance should be provided to local film producers, publishers and television stations aimed at making them competitive in the world market. Provisions were made for the protection of the archaeological heritage.

The Search for Identity

We need also to ask from what perspectives the configuration of identity may be perceived in the Mercosur region. García Canclini (1992), poses this issue in reference to the admission of Mexico - since January, 1994 - into a regional trade treaty with the United States of America and Canada. Although the situation is not comparable, because of the wide cultural and economic differences between the North American countries and because the USA is one of the prime centers of globalization, this author's discussion is interesting in relation to the broad diversity of the cultural systems involved. Thus he announces: "Today's identity, even in large popular sectors, is polyglot, multiethnic, migrant, shaped with a mixture of elements from various cultures ... identity is shaped both through settlement in the inhabited territory, and through the impact of mass communication, not localized, networks." At the same time, he analyzes the incongruence of the regional agreement, which on one side supposed the entrance of Mexico to the first world; while on the other, he observes that Mexico was "waylaid by our Central American destiny ..." – by the Zapatist movement in Chiapas. The incident in itself reveals the resistance that local forces can raise against regionalization and globalization. How will the traditional order, at both its real and symbolic levels, react to the intercultural trend implicit in globalization?

The same author proposes to distinguish three forces involved in cultural change:

1) *The mass communication networks* (radio, cinematography,

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television, video);

2) The information and communication circuits addressed to those who make decisions (satellite communication, fax, cellular telephones, and computers);

3) The historic territorial culture, that is, the array of knowledge, habits and experiences of the various ethnic, regional and national entities, as expressed in the historical heritage, the classical arts and the traditional popular culture.

In regard to the first force, it is difficult to imagine the regions as a medium that can compete with the multimedia transnationals, through which globalization acts. Possibly, in Mercosur, TV program production may provide the residents of all four countries with shared experiences that will trend to create shared visions.

In relation to the second force, the problems encountered by Mexico appear also to apply to the Mercosur countries, though possibly to a lesser extent: "the asymmetry and the subordination of Mexico are evident and may become more acute. A greater cultural and scientific dependence on the state of the art communication technologies ... will make us [Mexico] more vulnerable to transnational capital and ideological influence".

But it is the effect of the third of the above-mentioned forces that interests us. Migration, above all, which has historically promoted shared meanings and practices in the border villages of the Mercosur countries, will tend to intensify. It is above all through the impact of migration that new identities will be built up within the region.

The Global Tenement House, not the Global Village?

In this sense, Ford's (1994) metaphor of the rise of "the global tenement house" becomes relevant, in opposition to the McLuhan's "global village" metaphor. With that metaphor, the author refers to the emergence of an urban Argentinean culture in "leasehold houses" where poor immigrants, coming from bordering Latin American countries, mixed, cohabited and adjusted their lives to the new environment.

It is not homogeneity or multiculturalism, but rather a new interculturalism and plurality of senses that is today shaping the symbolic culture of these migrants – one which we could not call Argentinean, nor

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even national, is already becoming apparent among the "Porteños."[3]

The regional tenement houses we envisage coming into being in the Mercosur countries as a result of more fluid commerce and migration are most likely to be represented by Buenos Aires in the Argentine, by Rio de Janeiro or Saò Paulo in Brazil, by Asunción in Paraguay, and by Montevideo in Uruguay. The leasehold and "occupied" houses of Buenos Aires, and especially the "shanty towns" or illegal settlements, contain a high percentage of migrants – Uruguayans, Paraguayans, Bolivians, Chileans, and more recently Peruvians. We can then imagine that apart from any trend toward globalization or regionalization that the transnational companies and the regional states are producing, the citizens of these towns might well develop a sense of "regional citizenship" – something like the "Latin American identity" conceived of by Renato Ortiz.

From "World Citizenship" to "Fragmented Citizenship"

What is it that comprises citizenship in a globalized world? What will be the citizenship contents in the core of the great cities?

The cities at the present day are the site of major transformations of contemporary life – of rhythms, timings, technologies, fictions and new socio-urban situations that install themselves in an unrestrained way. As part of this supposedly new stage that the authors call globalization, the urban culture spreads beyond the cities themselves, bringing about hybridization.[4] As the world changes it is marked "by an enormous diversification of life styles and world conceptions." (Penna; 1992), as new languages (graffiti, posters, etc.) join the old ones (monuments) generating conflicts between the historical memory and the modern visual network (G. Canclini; 1990).

In an attempt to graphically portray something difficult to explain, authors like Barbero point out that: "our cities are today the opaque and ambiguous stage of something not representable, neither from the excluding and excluded difference of the autochthonous, nor from the uniformity and dissolvent inclusion of the modern" (Barbero;1994).

Barbero sees de-spatializing and de-centering effect on the

[3] The inhabitants of the city of Buenos Aires.

[4] García Canclini (1990) and authors (Barbero;1994; Sonntag: 1995 etc.) suggest that hybridization is a characteristic process of today's cities. Understood as such this is a process of ethnic mixture and heterogeneity that reflects globalization at the local level.

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individual which will culminate in a radical transformation of the individual. The sense of international homogenization characteristic of these movements results in a decline in the ability to think of the individual cities as having distinctive cultures.[5] As Canclini states, urban life's globalization and transnationalization are a fact which "... diminishes the importance of the foundational events ..."[6] An example of deterritorialization within the larger cities is the appearance of shopping centers which have little in common with the areas which surround them, and the communication technology that transmits cultural messages via TV. The result is a situation where social actors become evident of a "space annihilation" as though universal realities had been transformed into realities "belonging to everyone" (Lins Ribeiro; 1994)

But the global face cannot be seen without its counterpart – that which constitutes the local – as the latter has to do with a much more complex process than a simple mechanist appreciation of the folk-urban continuum.[7] From this perspective, the existing trend toward globalization is taking place within a plural, fragmented and differentiated concept that assumes the death of the local habits. In this sense, as it is excellently pointed out by Safa (1994), " the study of the local ... representing one of modernity's different faces, is essential to understanding the diversity that is characteristic of them."

Such fragmentation is pluriculturally constituted, although not in relativist terms. It results from various power forces. Consequently, the globalization/localization process rests on an increasing inequality which involves symbolic conceptions. Likewise, it is in the local field that identity and status is generated as part of a strong social differentiation context characteristic of contemporary societies (Safa; 1994). In this way, a "fragmented citizenship" comes into play in opposition to the so-called "world citizenship," creating new diversities from the involved power relations. The symbolic contents of this type of citizenship are shaped

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[5] This type of identity, assimilated to "national identity," "regional identity," or even "neighborhood identity," is equivalent "... to be[ing] part of a nation, a spatially delimited entity, where everything shared by those who inhabit it, would differentiate them clearly from the rest." But some segments of society still regard their identity as being fixed, with "a hard and compact core." (G. Canclini, N.; 1994: 3-4).

[6] G. Canclini, N; 1994: 6.

[7] The folk-urban continuum conceptualization developed by Redfield during the 20's-30's, posed the existence of a folk society on a pole, while on the other was the urban one, that was reached through an evolving continuum.

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from the criss-crossing between mobile and precarious identities.

We could say then, that the local again defines the global" (Sonntag;1995): in the process of "worldwide citizenship" an element of "fragmented citizenship" arises as "people want to emphasize their local values, at the same time as to share global styles and values" (Sonntag; 1995)

From the State Citizenship to Symbolic Citizenship

While the Nation State was the established norm, it functioned as social conflict attenuator, regulating society and simultaneously satisfying the population's need for a sense of identity.

The Nation State place assimilated citizenship to nationality – although they were not exactly the same thing, they were complementary. It emphasized both the individual's rights and obligations. While inequality exists between different Nation States and also within each of them (Ruben; 1994), the Nation State "... supposes the city conscience as a box of public and political life, not merely as a place of consumption ...." (Covre; 1986). The Nation State did not recognize excluded "Others" and consequently discriminated against those it did not recognize as citizens.

The present process of globalization nevertheless invites us to ask what will happen if the Nation State truly disappears. One must question whether a homogenous supranational State will really come about. It would follow as logical that the death of the Nation State is implied by globalization, which leaves no other solution but to talk of the decay of national society, the decay of the Nation State and the decay of national citizenship. We agree with Sonntag when he says that ".... while globalization creates social, economic, ecologic problems .... it is globalization that undermines [the basis of the national state as a unit that protects its citizens], disqualifying it from solving such problems" (Sonntag; 1995). But if in the course of globalization citizenship must abandon the Nation State framework, where else is the citizen to find symbolic identity?

It seems to us that the collapse of the national state, ideally caring for its members, will result in a kind of kaleidoscope in which it can be observed how the national identities are split into many fragments, all of them legitimate (Canclini; 1995). He states that identity will no longer be constituted by, although it may be exercised by, political parties, labor unions, and similar organisms. It will be primarily associated with social

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groups representing the diverse minorities existing in each area.

This perspective is amplified by Canclini (1995) when he observes that a great portion of modern intercultural citizenship is built on consumption. Consumption and citizenship are today interlinked, explaining as of themselves the organization of global interculturalism. As globalization proceeds production and consumption no longer tend to be linked to the state. In this sense, although in different ways, the diverse social actors are recognizing different symbolic forms of consumption[8] – which refer to the different ways of appropriating the material assets that are associated with citizenship. As Canclini (1994) points out: "we ought to ask ourselves if, by the process of consuming, a new type of citizenship is not constituted."

What Constitutes Intercultural Citizenship?

What is implied by citizenship in countries like Latin America? What is it that makes being a citizen within the Mercosur context?

These were our questions at the beginning of this topic and we do not believe we have solved them, although we have unfolded axis so as to start a serious and reflected debate.

Undoubtedly, it is difficult to produce an answer. It is at the core of diverse and changing processes. Citizenship is ceasing to represent national or political citizenship, but we cannot conceive of an effective "world citizenship" as imagined by the globalizers in our countries, even if everybody could accede to the symbolic consumption that big cities offer.

Buenos Aires: The Queen of the River Plate

Buenos Aires constitutes an excellent example of a city possessing a strong symbolic meaning. Going from the general to the particular, Buenos Aires has a symbolic image as the center of a province (which shares the same name) and as the center of Argentine. How can it be fitted into a new regional unit symbolized by a new Mercosur identity with the territorial redefinition which this would imply? Buenos Aires is not the same as Salta (an Argentinean province), as Montevideo in

[8] We are proposing to extend the consumption category, taking it beyond its primary meanings to conceive of it as a place of reproduction of work power and capital expansion; as the place where the classes and the groups compete for the appropriation of the social product. (G. Canclini, N .; 1993; 28-30)

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Uruguay, or as Rio in Brazil, to mention some examples.

Buenos Aires is marked by "the "visceral pride" that goes through Buenos Aires streets .... the "center of the world" has been placed [by Argentineans] in Buenos Aires.[9]

The contrast between the symbolic image of the inhabitants of the city and the inhabitants of the surrounding province of Buenos Aires has been pointed out by journalists who make comments such as "The homonymy between the [name of the] province and the Federal Capital harms us. The *bonaerenses* have lost identity ..." Another journalist, Duhalde, notes that the *Porteños* dominate the scene.[10]

The optimist visionaries who think in terms of easy globalization and see in Mercosur a resemblance to the European Community, suggest the possibility of an emerging Latin American identity.[11] They suggest that a new regional symbolic citizenship representing Mercosur will emerge as a step toward "world citizenship." We would instead suggest the possible evolution of a "regional tenement house" in respect of Mercosur, with an indistinct center at any of the cities belonging to the treaty countries. However, centering our thoughts on the city of Buenos Aires, it is difficult to think of this city disinherited from its own "world navel" character.

Its own historical process, as we have seen, has been represented as a so-called "melting pot" of European migrants who shaped the city in the late nineteenth and early twentieth centuries. However, a similar process of migration has since brought other migrants not "so luxurious" (those coming from the provinces, Uruguayan, Paraguayans, Peruvians, Bolivians, etc.). Faced with this configuration it has tended to sell itself as a "Europeanized-Us," denying the differences in a manner pejorative to the Latin American immigrants, and presenting the facade of a

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[9] The suburbs of Buenos Aires form the Federal Capital periphery, however, in recent decades this area has grown in proportion to the Federal Capital, concentrating at the same time a considerable portion of the country's poverty. We ought to remark that it is within this context that we find the greatest Menemist (the party of President Carlos Menem) political power.

[10] *Bonaerenses* are the inhabitants of the province of Buenos Aires.- Lara, Rodolfo: "Otro bautismo para Buenos Aires". In: Clarin Newspaper, Political Section, Friday 4 / 7 / 95 . Pp.16.

[11] Ortiz says: " We can even give credit (it is dealt here with a speculation) that the dream of a Latin American identity has nowadays better conditions to be reified, than in the past " (Ortiz, R.; 1992) "National Identity".

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"*Porteña* identity" assimilable to a coherent "national identity".

How will a Buenos Aires inhabitant come to see himself or herself as a Mercosur or global citizen? The social, ethnic and cultural heritage of this city poses serious questions as to how regional or global integration will take place at the symbolic level. As a "Europeanized city" with a progressive vision, Buenos Aires has a collective imagery which must be seen as more European than regional. The *Porteño* feels – at the symbolic level – nearer to a "European citizen" than to a "regional citizen." More specifically nearer to a symbolic "European citizen" than to a "Brazilian, Uruguayan, or Paraguayan citizen."

Achugar (1994), writing about Uruguay and Mercosur, observes that "... a universal identity common to the four countries of the Mercosur only appears possible out of the recognition of its own heterogeneity." But such a recognition would be hard to achieve in Buenos Aires, since that city's image has been grounded in a conscious opposition to the ethnic diversity of Latin America generally. In fact, when Mercosur was inaugurated, the Argentinean National Administration specifically stated that the treaty was not designed to "erase" frontiers in terms of opening the borders to immigrants; on the contrary, it promised that the control over immigration would be increased.

This is only one level of the problem that concerns the possible emergence of symbolic "regional citizenship" this time. Buenos Aires is not a globalization prototype – even though it continues to receive an ongoing influx of immigrants from the neighboring countries, while speaking of restricting such immigration. In the second place, these same immigrants, together with an influx of "new poor" arriving from the Argentinean provinces, have started to occupy "poverty pouches" in the Federal Capital, made evident by the appearance of shanty towns, tenement houses, and houses occupied by squatters. The result is that Argentine is ceasing to be perceived as a Nation State comprised of a homogenous people.

Nevertheless, the tradition of the Argentinean Nation State still presents itself as an exemplar model of values, with a defined model of "ideal citizenship,"[12] which (as with all Nation States) excludes non-citizens from many rights.

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[12] The occupants, are of the "occupied houses" in the different neighborhoods of the city (Capital). *Villeros* are called those people who live in the shanty towns.

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Unfailingly – for the example of Buenos Aires – to be a citizen implies an official classification that excludes others from that privileged social status. Since citizenship involves a determinate conception of the legal which varies according to the socio-political context, it is not surprising that as immigration increases the attitude of city inhabitants becomes increasingly hardened and rigidified. Certain measures implemented during the last period exemplify it – such as the appointment of a Security Secretariat, the passing of the Executive Power Act promoting the immediate dislodgement of squatters, and orders issued to the public prosecutors to press the penal prosecution of intruders to the limit.

Some Questions Requiring Answers

We have sought to reflect on aspects of the regionalization and globalization trend in relation to the future status of citizenship in the event that the Nation State eventually disappears. As Argentinean investigators who are active in Buenos Aires, we have taken that city as our "operational base."

This has implied a focus on the Latin American model, that is, within Mercosur. If we are talking about citizenship, it seems vital to emphasize that even with regional agreements, apart from the internationalization of production and consumption, the desired "world citizenship" of the globalizers may remain a distant goal. We believe that for Latin America the "local" symbolic society is not dying, but is being resurrected under other ways with implications that are yet difficult to foresee.

In the case of Buenos Aires we can observe a local ideology that appeals because it provides a legitimating concept or "ideal citizenship model," which actually excludes some inhabitants from citizenship. Such citizenship has symbolic as well as political content. Symbolic citizenship will remain a fragmenting force that will resist regionalization and globalization. We may thus ask ourselves how will citizens such as those of Buenos Aires perceive themselves in respect of regional organizations such as Mercosur? How is the Mercosur going to reflect internal fragmentation, and what role will it play in symbolic globalization? Will it be modified by Buenos Aires' "grandmother's jewellery," by the European gleam of that city? Or will it for the first time overcome even the language dichotomy and accept a Latin American regional identity? Which symbolic principles model will become hegemonic?

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Oscar Cardoso argues in relation to the "Tokyo subway," that the conflicts that will arise within a globalized world will more likely be cultural rather than political or economic.[13] It is probable that the clash between diverse backgrounds will create a highly fluid situation. In this sense, we believe that in terms of symbolic citizenship, there will be a struggle between homogenization and local/ethnic identity, between the essentialist and the resilient. We believe – in contrast to Robin[14] – that the influence of economic forces will be substantially modified by ongoing symbolic and cultural aspects.

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[13] Cardoso, Oscar R.: "Tokio: dos mundos chocaron en el subte" In: *Clarin* Newspaper, Opinion Section. 03 - 25 - 95. Pp. 14 -15.

[14] Robin discusses the culturalist citizenship concept (in relativist terms) and stresses the necessity of returning to the idea of civic political citizenship.

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Theodore Roosevelt on Race, Riots, Immigration and Crime

J. W. Jamieson

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Where Do Words Come From?

Klaus Henry Kekoni[1]
University of Helsinki

In this paper the author argues that all languages are related to each other as much (or as little) as the speakers of these languages are related to each other and that typological similarity does not imply that languages are genetically related (i.e. Finnish is neither Altaic nor Uralic, but Germanic). He stresses the significance of the quality of sounds and the 'protosyllables' of language, and shows how the structure of the earliest possible protolanguage can be theoretically tested in two ways – through an investigation into the quality of sounds with protosyllables and by 'opening up' of words through the significance and similarities among syllables with comparisons between languages. The core of his research is that every word includes both a function and a metaphor of its meaning, thus e.g. in the Finnish language the word *'jää'*(ice) means 'to stay': *'jää jää'* is 'ice stays'. In referring to the latter, the Swedish word for 'ice' – *is* – has its origin in the English verb 'is' and the PIE word **IS*. In the same way as *'jää, jää'* - **'is, is'.*

Key Words: Linguistics, Nostratic, Indo-European, Uralic, Altaic, Germanic, Finnish, Proto-Germanic, Avestan

Preface

The fundamental issues of linguistics are quite clear to me; the relationship between the form and meaning of a word, the problem of linguistic universals, and the theoretical definition of the oldest reconstructable proto-language, this being the central task of historical linguistics. To be frank, everything else is trivial to me, but, on the other hand, insofar as anything is connected with these matters, all problems that can be investigated are of equal importance.

I have very consciously emphasized the importance of considering art as the equal of science — for the same reason as the good, true, and

[1] Translation by Christian Brazier (general) and Merritt Mage (stylistic refinements), from the magazine Takoja 3/1994, Finland, revised with extensive addenda. Preface translated by Eugene Holman.

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beautiful are one and the same. Perhaps we know what the beauty of chess is and, on the other hand, we recognize the truth which it addresses as its fundamental element. Examples which are part of our world include the 'great poet' of motion pictures, Aleksandr Dovzhenko, or Glenn Gould, the profound interpreter of Bach. The qualitative aspect of sounds has been known and recognized in art for ages, but it has not yet been taken into account in science.

I have also been surprised about the arrogant selfconfidence with which conclusions not based on historical documents are made within linguistics, about the few individuals who have dared to dissent, I have specifically Alexis Manaster-Ramer in mind, as well as about how reconstructed suppositions are regarded as truth and even march under the name of science. The Finnish word *viisi* 'five' and the Hungarian word *öt* supposedly go back to a common ancestor, 'ego' and were, supposedly, originally the same word. In this respect I distance myself from all scholars working within this field and agree only with ideas put forth by Leo Spitzer: language contains at least as much that is permanent as it does that which is changeable. Illustrative of my position is, perhaps, my comparison of Sanskrit *eka* 'one' with 'ego'(ism) and Finnish *eka* 'the first', implicitely, 'actually' and in practise an 'egoist'; in other words, nothing which has already developed changes.

When making decisions based on historical data there is no justification for going further than what is presumed by the documents and realism. In Finland wild etymologists in their academic armchairs want to make reconstructions based on reconstructions, if not on themselves. I also regard comparative linguistics to be considerably behind the times. Is Finnish *ottaa* 'to take' a Swedish sentence **åt ta, *at ta* (ke)'? If people do not see such a connection and do not even dare to make such a comparison, linguistics will remain in the crisis which it is in today and has been up until now, as I understand things.

My own research principle is clarificational, theoretical and analytical, this being in contrast to descriptive and taxonomical linguistics. In Finnish the same word can be both an accusative, genitive, instructive, and adverb; even though a quick etymological peek at closely related languages would demonstrate it to be a derivative containing the English preposition 'in'. I avoid everything of this type: is a word an adverb or a noun inflected for case? The borderline problem could preferably be where does the vocabulary "end" and the grammar "start". Compare the English form 'in use' with the Finnish word *usein* 'often';

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the 'correct' names are not what is most important, which is essential is to see the fluidity of the borders between levels and the manner in which properties arrange themselves into continua. In practice both the vocabulary and the grammar are almost totally independent phenomena for linguistics.

My study is consistent with Leo Spitzer's objectives, Rudolf Steiner's views concerning the qualitative properties of sounds, and Maurice Merleau-Ponty's philosophical views according to which language derives from body, language.

No knowledge is intrinsically concealed, implicit... "For there is nothing hidden which will not become manifested, nor buried that will not be raised" (P. Oxy 654). As Ralph Waldo Emerson put it: 'there are correspondences on every grade in all series of existence', or in the words of Manaster-Ramer: 'language is a language because it comes from a long line of languages' (a simple observation, but perhaps the most profound one ever presented about language). I present the following serious question. How small is the number of people who have ever even understood this? The fact that a language lacks a relationship to any other one is actually controversial; differentiation is natural.

My problem is only that of why the linguistic community has been almost completely incapable of dealing with any issues deeper than those concerning matters such as syntax or grammaticalization, matters which in my opinion are "name-dropping" without etymology, 'throwing thoughts and names into the air', to borrow concepts used by Jean Bricmont (Sokal's partner). Merritt Ruhlen has seen the same problem in the preface to his book *On the Origins of Languages*, 1994. So did also Geoffrey Pullum in Helsinki: 'Tacit assumptions in the study of language' in *Symposium*, Sept. 2—4, 1996: In the United States linguists have not generally been able to speak about meaning itself without connecting it to syntax! I have also wondered why linguists satisfy themselves with contra-dictory, arbitrary, and desperate decisions rather than clear ones (instead of the "simple truth"). The original paper, *Mistä sanat tulevat*?, 'Where do words come from?' has been understood, in its basic principles, only by the four best linguists in Finland.

The various chapters, I believe provide preliminary direction for solutions of all the main problems of linguistic relationships and development, and final answers, particularly with respect to the nature of meaning. But the brevity of my paper presupposes independence, initiative, and, perhaps some use of the imagination, on the part of the

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reader. I also attempt to avoid all kinds of speculative viewpoints and base my argumentation only on comparative and statistical evidence. It is hopeless to attempt to demonstrate that a series such as existence = *yksistänsä* 'exist alone', exit = *eksyt* 'you will get lost', ex = *yks* (one), tense = *..kädestänsä* (drop from one's hand — thus, loosen tension) can be shown to be a borrowing or insignificant in any other way. Here it might be appropriate to present as a parallel an idea which has been clearly presented by Rupert Sheldrake: 'Why big questions don't need big science', in my case it might be better stated as: answers without science.

Why is the sky blue? Only those who have asked such a question spontaneously can understand its sensibility and seek a correct answer for it. The real measures of science are wonder, the proper questions and the new discoveries which are made through them. What is the connection between the Finnish words: *yllä* 'over', *olla* 'to be', and *alla* 'under'? And why are the forms - *on* 'it is, yes', and *no* 'no' such total opposites? "Kerišom", where am I going?, and what will I encounter?

The Path of the Angel

When I first met my good friend Daniel Sutudeh, I presented him with a pertinent question: 'Had he himsef ever been present at Parisa's concert?' The answer was like a fairy-tale: 'I was for one week Parisa's interpreter, for an Iranian Classical Music Festival in Shiraz'.[2]

Parisa in her time was appreciated in Italy as the world's best singer for her technical abilities. As a devoted singer, in the depths of her being she could only compete with herself.

Inspired by this encounter with Daniel I began to write my article. A further inspiration was hearing the Finnish word *ei* in Persian music – *ei* (no) is, of course, a most significant word. The standard view is that the Finnish language as part of the Uralic family has nothing to do with

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[2] Klaus Kekoni began his journey working intensively with a wide scope of National Folk Music (vocal). This involved listening to thousands of recordings from Europe, Greece, Turkey, Bulgaria, Persia and Indonesia. With the help of Persian music a new dimension was revealed, words from this language began to sound familiar. Similarities between Persian and the Finnish languages became apparent to the extent that it created conflict with the traditional linguistic theory according to which Persian and Finnish are supposed to belong to different families. The only problem recognized by experts in the study of Finnish is the Persian loanwords in our language. Mostly they are not found in the other Uralic languages, nor, indeed, do they occur as "original" words in the Germanic languages either.

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the Indo-European, except in loans. It became clear that in the Finnish language one finds about 50 words borrowed from Iranian languages. When I tried to find a reason for the occurrence of these words which had been concluded as "loans" the answer was left open; borrowing proved to be probable, but not conclusive.

The borrowing of words seems to be a very complicated problem! I was astonished to hear that the Finnish nation, which has the Kaleva-lan Epic and the world's largest collection (over 3 million texts) of national poetry, had borrowed nearly all of its words from other languages. We had "borrowed" words from e.g. Sanskrit, *daiva* (God) - *'taivas'*, Avestan, *kyrmyy* (snake) – *'kyy'*, Latin, *pare* (pair) – *'pari'*, Altaic, *kota* (home) – *'kota'*, English, same – Finnish *'sama'* and so on. Such words as 'father', *isä* and 'mother', *emo* and verbs expressing existence are the only important words not presented as loans.

After the examination of common words between Finnish - Persian (Avestan, Farsian) I became suspicious of the theory of loans. Are loans really loans as stated by science, or could they be explained in another way? The theory of loans has not been concretely proved. I had to wonder: Is it possible for any nation to have borrowed most of its words, retaining only its own grammar ?

The Likeness of The Angel

Having read of Persian ornaments and architecture, I found the first common connection between our languages. Angel – wings – a pair of wings, and the Finnish word *pari*, 'pair'. The name of the much admired singer – Parisa, means 'the likeness of an angel'. Openly listening to the words with insight and understanding, their common origin became apparent to me. Then I found a most profound phenomenon: *-pa*, *-pä* suffixes in the Finnish language have the same root as the word pari in Persian. *'TulePA tänne*! ' (please, come here) – when said to a child means: be nice 'as an angel' and come. Now I knew what I was searching for, and that Lönnrot (writer of the Kalevala) was right: he believed that our languages had the same genetic origin. From the word *pari* I found many connections in the following list of words. (Firstly, the Persian word with its translation; lastly its Finnish comparison).

pari (angel, wings) - pari (pair)
- pärinä (clatter, din of wings)

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pa (Avestan stem: to guard)	- päällys (cover)
	- paita (shirt)
	- paksu (thick)
	- pa, pä - 'stressing' suffix
pa (foot)	- pää (end, head)
pariSA (like an angel)	- SAman kaltainen (the SAme kind)

In Avestan, the flected form *pa/aiti* from '*pa*' (to guard) has its suffix in the Finnish word for 'mother' – *äiti*, which has the function, as mothers have, 'to guard'. *AI* as a syllable: 'to fasten', compare these words: aid, aim, aita (fence) and aina (always) in Finnish. *TI* as a syllable: 'tighten' in the words: tight and *tiukasti* (tight) in Finnish. The stem *pa* means (in both languages) to "guard" and as an addition: 'increase, press'.

In an abstract sense, we can see invested in these syllables the original meaning they had in the past. The various uses of the syllable *pa* share in common the idea of 'addition' and, appropriately, this *pa* quality has its opposite in the form *ap*, a syllable which has the idea of 'non-addition' as can be sensed in its usage. The alert reader may compare : the Persian word *ab* (water), the English words: up[ap], absence, appetite, abstain, appear, abstract and the Finnish form: *appo avoin* (very open).

The Historical Evidence

In linguistics a word comparison alone is generally considered as insufficient, and grammatical similarities have more importance. The Persian negative ei (no) is the same as the Finnish word *ei* (no), which was a key to my research. It appeared that the Persian *ei* is an archaic negative, which is seldom used in everyday language. It appears only in a stressed form in poems or when e.g. a mother calls her child in distress: *ei, ei*, as a verb! Even today, Finnish linguists in their passionate and self-imposed blindness stubbornly continue to proclaim the IE and Uralic languages to be basically separate families. And they attempt to support this claim by way of unjustifiable 'proofs'. As a prime example, they reason thus: the IE *ei*, is a NEGATIVE only (not a verb), but the "Uralic" languages have *ei* as a VERB contra negative only. But the reality is that the Persians experience their word ei as verb, a fact that we cannot avoid, *ei* as an expression 'Do not'.

I was also suprised to learn that the Persian verbs and nouns use all

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the personal cases (6) as they do in the Finnish language. Even the "Uralic" possessive suffix is seen in Persian. One can compare these words *huuneAM* (my house), *huuneAT* (your house) to the forms: *huoneeNI*, *huoneeSI* in Finnish having the same meaning. The Finnish suffix *-ni* (my) is related to the words: need [NIid] and miNE with its 'suffix' *-NE*, as *ni*, meaning 'connected to'.

The similarity with the personal pronouns has been a big problem. When they are not supposed to be used as loans the problem is solved by coincidence or sound-symbolism. E.g. the pronoun *I* in Avestan accusative form is the word *ma* as it is in Finnish: *ma*.

If the "Uralic languages" were indeed a family, their personal pronouns would show a higher degree of mutual similarity than did those of any single one of them to ENGLISH. The Finnish pronouns for 'I, you, he' compared with the Germans:

minä (I)	-	mina (Swedish; plural of 'mine')
	-	mine
mie (I)	-	me
minun (my)	-	minu (Old Germanic 'mine')
mun (mine)	-	mun (!!)(Swedish 'mouth')
mu (mine)	-	my
sinä (you)	-	thine (Old English 'yours')
sinun(yours)	-	sínu (Old Norse 'his'), change with 'you - he'.
sie (you)	-	sie (Germanic 'he'), the 2nd and 3rd person's change.
	-	thee (Old English 'you' in accusative)
se (he, that)	-	se ('he, that' in Old English)
	-	ho (her/his)
	-	hon (Swedish 'she'), as Arhippa Perttunen sang it to Lönnrot: poikuoho, 'her son' (boy+suffix)
hän (he)	-	han (Swedish 'he')
heän (he)	-	he; 'heän' (Karelian), 'hiän' Savo dialect.

– the '*-än*' 'suffixes' are related to the English 'an' articles. 'HE' itself is a 'pluralic' form (3rd person), compare Finnish 'he' (they) = Old English *hie*.

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Compare also:	ich (I)	- Finnish 'ihminen' (human being),
	itself	- Finnish 'itse' (itself)
	none	- Finnish 'ne' (they)
	some	- Finnish 'me' (we)
And this way	minä (I)	- Hungarian 'en',
		- Samoyed 'man'
in Uralic:	sinä (you)	- Hungarian 'te',
		- Samoyed 'tanna'
	hän (he)	- Hungarian 'ö',
		- Samoyed 'tudel'

The foundational relationship that exists between the so-called "solitary" families cannot be shown more clearly than as presented here. This fact has been pointed out by well known scholars such as Alfredo Trombetti and Björn Collinder. If the Finns had left the 'Indo-European' speech community during the Nostratic period their personal pronouns should be much closer to those in Hungarian which correspond to Samoyed than they are to languages such as English. Therefore it is very understandable that this kind of comparison has never been done before!

A comparison of reconstructions (Uralic) which would seem to make it possible to demonstrate that black is white, as is the case with Finnish '*minä*' (I) and Mansi '*am*' (I) plus Hungarian '*en*' (I) being claimed to be cognates, would be completely mistaken. Only Aharon Dolgopolsky has seen 'the bloody truth ' statistically verified: fundamental morphemes are relatively impervious to change. As a result of "scientific" reconstructions the Germanic Finns and their German neighbors, the Swedes are not linguistically related, but the Asian Samoyeds are! Similarly, Armenian *erku* (2) "comes" from Greek *duo* (2) and 'the native Indo-European speakers knew cream and butter but not milk – the Uralic people knew bows and arrows but not spears'.

As well sound correspondences are completely unreliable and even arbitrary as evidence – as long as the creation and birth of concepts and the functional variation of meanings among words have not been understood fully. For instance the concept two can be created in several different ways, through division *ak* into two, as in Finnish *kAKsi* (cf. English axe, activity), through otherness and the activity of pushing away, "to" (cf. two, duo, turn, tyrant) or on the basis of erring, *er* (erroneus,

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error; Finnish *erhe*, 'mistake' and *erkaantua*, 'differ'). Thus, the various forms of the concept two that we find in different languages do not go back to a common origin; concept/function, cf. *duo* and *erku, kaksi* and *side* (Samoyed). This is no more peculiar than the fact that 'speak and talk' or 'age, time and old' can be the repetition and variation of the same concept.

The mutual origin of the Germanic and Finnish languages is clearly seen in both the words and the grammar. Nearly all of our words (99%) can be traced to their source in PIE, and the word order SVO with numerous grammatical details is Germanic. We may conclude this section of our discussion with a statement from Alfredo Trombetti: "It is clear that in and of itself the comparisons between Finno-Ugric pronominal forms and words with IE are worth just as much as any comparison one might make between the corresponding forms in the IE languages". In other words, the scientific plausibility for either solution is equal! Why isn't this message understood properly?

Words Between Persian-Avestan and Finnish

ma (Avestan I in accus.)	- ma (I)
to (you)	- toi (an other one, he/she, it)
ma (we)	- me (we)
huve (good)	- hyvä (good), compare English, Farsian 'bad'.
pa (foot)	- patikoida (walk)
huune (house, room)	- huone (room, house)
raaman (Avestan rest)	- ramasta (tire)
tanho (alone)	- kaiHO (longing)
	- tenHO (fascination)

– what is the common existence in the syllable **HO*? Compare: *hoch* (Germanic high), holy, home, hope, hold, honest?
– the *tan-* part of the word is a negative as *taantua*, 'decline' in the Finnish language.

hangata (Avestan contact)	- hangata (contact, rub)
mur (ant)	- muurahainen (ant), *mur, muro=muura=more, 'walls'.
isā (Avestan power)	- isä (father), compare Mari,

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	iza, 'older brother'.
izad (God)	- isä (father)
baksh (divide), *ba+akse	- kaksi, kaks (two), syllable *AK is related together with its meaning: 'through' as 'axe'.
kasu (Avestan little)	- kasuava (archaic 'growing'), *kasu (little) + ava (open)
hutastam (Av. good done)	- huitaista (to do too quickly)
nowrouz (new day)	- nuoruus (youth)
dou (two)	- tuo (that, another one)
yek (one)	- yks, yksi (one), compare 'yek' to 'yk' - 'si' is a suffix.
nist (3rd pers. not to be)	- nistiä (to kill)
srīrō (Avestan beautiful)	- siro (beautiful, graceful)
āste (Avestan 'he sits')	- istu (sit), compare 'is to'
duš (Avestan bad)	- tuska (pain), compare 'dusk'
sar (Avestan union)	- sarja (series, set)
gnaa (Avestan woman)	- kana (archaic 'wife')
caraiti (Av. 'he moves')	- karata (go away, flee)
nī (Avestan down)	- niiata (curtsy)
sūre (Av. 'mighty one')	- suuri (big)

The Heirs of Zarathustra

Who were the ancient Parsees? An old legend tells us how educated and civilised people came from the north to a land that today is known as Iran. Their spiritual leader was called Zarathustra and his ideas we know from the Avestan writings.

The greatest of these Aryan tribes was the Parsee people, who spoke the Parsian language. It is probable that words such as *Parsa* (land), *Parsi* (language), Finnish *paras* (best), *puheenPARSI* (speech, parse, phrase) have the same origin PIE.

It is also interesting to see that the Parsian people regard themselves as 'Englishmen' of the east and many inhabitants of Shiraz City can even be seen to look like Finns, not to mention the Swedes. From all of the Germanic languages, Swedish can be heard very clearly in the Persian language. In my research, I found hundreds of examples of Finnish words whose meaning can be distinctly sensed in the Avestan. Who are we, from whence have we come and where are we going? Why is the world the way it is? How do we understand the apparent dualism of good and

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evil? How do we find meaning in the midst of suffering? The Persians have been trying to discover the answers to these questions perhaps more devotedly than any other nation.

The darkness and lightness of angelic play casts its shadows through the »angel wings« of Persia's music and language. Because of this, they keep alive the eternal questions, at once receiving their answers and keeping their Mystery. So, also, the black and white play of all our thoughts and languages.

'Veins leaking blood out of my hands,
... filled up with red poetry'

The Illusion of Genetic Differences Between Languages

The onesided theory of loans has brought linguists in Finland to a major stumbling block. 'We cannot reach any further than the Proto-Ural', I quote HS newspaper. The prevailing theory tries to tell us that words in general are epiphenomenal, the 'surface foam of language'. However, fundamental words such as mother, boy, many, same, mado (worm) and words expressing existence (e.g. English 'is'; Swedish '*är*') cannot with seriousness be considered merely as loans. In fact, English 'all' [ool], Old Norse '*ollu*' (all) and Finnish '*olla*' (to be) can be seen as cognates and synonyms, true bedfellows in the cradle of existence. Olkoon 'let it be' as **al(l)* go on!

Speaking of beds and fellows, the important word - *äiti*, 'mother', is said to have been borrowed from the German - '*aithei, eidi*'. This kind of manifest nonsense is defended by the argument that the original Finnish word for mother was '*emo*'. But even this word emo can be found in the IE through many parallel words such as in Swedish '*EMOt*' (towards), English 'EMOtional', which could be seen to represent both the purpose and archetypal picture of motherhood. Compare the word mother itself, whose origin is seen in the syllables: *mot* (towards) + *her*. In Swedish both the words: *mot* and *emot*, mean 'towards'. The E sound here is a strengthening element as a genitive mark in Persian and the 'e[i]' quality is seen in the words: Eat, Ego, Ever, Equally, Equip, Eternal and Etu (benefit).

Summing up: Any way we cut this linguistic "pie", borrowing or not, we arrive at 'PIE '. I hope that the foregoing discussion helps us to see and feel just how deeply embedded are the common roots of language.

The genetic differentiation between language families is an illusion

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which has grown from the soil of prejudice, unrealism and a lack of imagination to see the common relationship in languages. The standpoint of isolated "proto-languages" and illusory "family-tree homes" has prevented us from developing any deeper insight. Why is the problem of the word still unsolved and what kind of relation lies between word-forms and their meanings? These are still open questions from the ancient Greeks to today's world of 'Internet'.

Why did the Altaic family break up? I only ask.

The Uralic distinctives have been chosen blindly by just comparing the differences only and not taking into account the fundamental similarities with IE. Some linguists say that we are still speaking the same language as "sorcerers and magicians". But the research of Luca Cavalli-Sforza shows us that Finns are the veriest Indo-Europeans, related to the Germans and there is always a near match between languages and speaker populations.

Professor Aurélien Sauvageot, as a highly esteemed French Uralist, stated that the Finnish grammar looks generally – for instance with respect to such a variety of concepts as enclitics and sentence equivalents – closest to those of ancient Hellenic Greek! Mr. Salminen (an amateur) collected 6000 'Finnish' words from these languages: Attic, Koine.

Why would Germanic Finns have changed their original mother tongue to a Uralic one and then borroved their native words? I would call this thesis a 'Nostratic carrousel' or a 'Linguistic Disneyland'.

Through research in general we know that there are fourteen words that are common in ALL the Uralic languages (from my point of view there is only one: *tuo* -'that', which is related to the PIE **TO* form) and nearly the only common grammatical circumstance is the personal-flexion of verbs – for me this is not enough to form a family-hypothesis. I would remind that even the length of words has been stated as a proof of Uralism, which reveals its ontological emptiness.

Uralism is an isolative theory and a BELIEF without any obvious scientific proof. I firmly maintain that the best theory of language development is that of Monogenesis.

The Germanic Origin of Finnish

Why are the "Uralic" verbs expressing existence in Finnish so surprisingly western? – stems: lä, la, li, le 'in use'.

elää (to live in Finnish) - compare English 'lay'+ *E

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elav (alive in Estonian)	- alive - compare Finnish 'livetä'(flee) elävä (alive in Finnish)
leva (live in Swedish)	- compare Finnish 'levätä'(rest)
oleva (being in Finnish)	- compare English 'to LEaVE'
olla (to be in Finnish)	- compare Swedish 'nolla'(0) and 'hålla' (keep): *ho + olla.

– 'nolla'(nothing); as a PIE sentence : *no + ol+la (not + to be).
– 'to lie' in English is similar to the Finnish word 'lie', both having the same meaning and form: 'Missä lie?' (where does it lie?).
– Verb 'on' (is) is related to the English preposition 'on', compare 'on the table' to 'pöydällä on' (on the table is).
– Swedish 'kola' and 'kuolla' (die) in Finnish are cognates.

Let us see if these comparisons will stay as a constant loan-theory or compel it to become history. The explanation of such borrowing of basic vocabulary items as 'to be' and 'to live' would only be a self-defence of the traditional family-theory and unrealistic. The derivation of 5/6000 languages itself (contra 37 pidgins) proves that the theory of loans is inconsistent.

Numerals Between IE and Finnish

0, nulla (Latin)	- nolla, 0 as 'nothing'.
1, eka (Sanskrit)	- eka (first), compare here also 'ego'(!) with Hungarian egy, 'one'.
en (Swedish)	- ensimmäinen (first)
	- enne (omEN)
2, two, två (Swedish)	- tuo (an other one)
	- toinen (second)
7, sette (Italy)	- seittemän (7, in dialect)
8, acht (Old Frisian)	- kahta (1+1), *ka (hole) + ah ('away') = 2 + ta (taken).
eight, *ei gahte	- ei kahta (-2), (two is lacking).
10, PIE *de'km, *de=2	- kymmenen(10), compare kämmmen, 'hand', *km=hand.
ten	- teen (I do), with both hands=
15, femTOn (Swedish)	- viisiTOista (15)
100, sad(t) (Persian)	- sata (100)

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The "Uralic" numerals are curiously lacking (compare 'black'), but Finnish still has the existing Germanic numerals from nought to two as second.

The conjugation of verbs. In all cases the Finnish suffix is a Germanic prefix or particle as seen here in the first and second persons:

(tulla) tulen –en (I will come)	as Swedish article 'en'.
tulet -et (you'll come)	as Swedish article 'ett'.
(tuhota) tuhoan -an (I'll destroy)	as English prefix 'un'.
tuhoat -at (you'll destr.)	as English prepos. 'at'.
(aikoa) aion -on (I'm going to)	as English prepos. 'on'.
aiot -ot (you are g. to)	as Swedish prepos. 'åt'.
(puhua) puhun -un (I speak)	as English prefix 'un'.
puhut -ut (you speak)	as Swedish prepos. 'ut'.
(voida) voin -ut (I will/can)	as English prepos. 'in'.
voit-it (you will/can)	as English pronaun 'it'.

The same could be shown in all the Finnish nominal cases (15), e.g. as in the illative form *yksiin*, 'go together': *yksi* (one) + the English article 'in', or as within satamasta, 'from the harbor': satama (harbor) and the suffixes: as + ta(ken).

A definite article in English has its cognate in a Finnish word 'se' (it). The original Old English form for THE was 'se', compare:

– a normal Finnish sentence: 'aurinko paistaa' (the sun is shining), but the same here in an emphasized form: 'nyt (now) SE aurinko paistaa'.

– tuo mulle SE sininen (blue) = bring me the blue one,
compare with: - bring me 'it' blue one.

Word comparisons between English and Finnish

arm	- armas (loved): *arm + as.
suck	- suukko (kiss)
pretty	- piretty (liked)
natty	- nätti (natty)
miss	- missä? (where?)

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get	- ketju (chain)
	- aikeet (intentions)
one	- onnellinen (lucky), as the' selfish' only one.
rock	- rokko (pock), compare also 'frog'.
cure	- kuri (discipline)
starve	- tarve (need, want)
totty	- tyttö (girl)
talkative	- tolkuttava (continously to explain)
love	- luvattu (promised)
pollute	- pöllyyttää (shaking linen clean)
	- pöly (dust)
sister	- sisko (sister)
vision	- sillä viisiin (in that way), * visi+n.
lay	- laittaa (lay)
dad	- taata (dad), compare also 'data'.
argue	- ärjyy (one is roaring, arguing)
darling	-tar suffix: laulajatar (female singer)
correct	- korjata (make correct)
era	- erä (time, period)
havoc	- hävikki (loss) - hävitys (havoc)
second	- sekö? (that other one?)
	- sekoittua (mix)
pure	- puretaan (cancelling), unBURden as 'pure'.
are	- are'voo? (guess?), vo as German 'where'.
	- ääretön (infinite), ääressä (exist; by, at).
cut[kat]	- katkaista (cut)
go[gou]	- käy (go), with numeral meanings.
collaborate	- kolme (three)
petty	- pettyä (be disappointed) - pietty

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(worn, kept)

old - olt (has been); as the old ones exist!

like - likeinen (nearby)

kill - kilpi (shield): prevented from being killed.

lie - lie (potential to be, situate, lie)

any[eni] - ani harvoin (very rarely), enää (no more)

take - takertua (stick) - taakka (burden, load)

ta'en[tein] - tein (I did, took, made)

poke - pökätä (poke)

boat - puatti (boat), in Savo dialect.

war - varas (thief), PrG *war-as!

arrest - aresti (arrest)

can take - kantaa (carry, hold)

peeve - peeveli (swear-word)

panoplied - yllepano (furnish, equip, supply)

more - mureta (crumble): as 'becoming more'.

pare[pear] - perata (pare)

pat - päätä! (decide, determine, complete, be ready)

base - paasi (base, basement)

cause[koos] - kos, koska (because)

humour - hymy (smile)

dusk - tuskin (hardly, scarcely)

sinister - sininen (blue), compare 'blues'.

these - tässä (here)

- 'thesä' (here), spoken language.

hay[hei] - heinä (hay)

dappled - täplät (spots)

- täplikäs (dappled)

lake - laakee (level, flat)

level - leveelle (spread out, widely distributed)

done[dan] - taannoin (in history) as 'done in the past'.

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wise	- viisas (wise)
	- visa (problem)
coarse	- karsee (coarse) in Vulgar Finnish.
turmoil	- turmiol (turmoil)
saline	- suolane (saline)
valid	- valittu (chosen)
game[geim]	- keimailu (woman's flirt)
existence	- yksistänsä (to exist alone)
may[mei]	- meinata (intend, be going to)
runn	- rynnätä (rush)
no[nou]	- no, no! (negative)
	- nousta (go away, rise)
use, useful	- useasti (often)
	- usein (often) as 'in use'.
and (posit.)	- antaa (give), as Finnish 'ja'(and) and 'jakaa'(give).
who[huu]	- huutaa (shout), to indicate to others: 'wHO TAkeing'.
quick[kwik]	- vikkelä (quick)
cost	- kostaa (revenge) as 'in paying back'.
variegated	- väri (colour)
waste	- vasten (against)
	- vastenmielinen (disagreeable)
slam	- salama (lightning)
rub[rab]	- raapia (rub)
group	- rupposakki (band, gang, grew, as 'the tails')
wergild	- veriraha (wergild), blood = veri in Finnish.
wet	- vettä (water) in the partitive case, *wet+ ta.
vesicular	- vesi rakkula (water-blister), rak-, as 'rock'.
mould	- multa (mould)
make	- makea (sweet) as the berries are ripened (=made).
body[bodi]	- potilas (patient), *'BODY

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LAyed AS' (down).

room - ruuma (hold)
verve - verevä (full-blooded)
seed[siid] - siittiö (spermatozoon)
billet - pilikottu (a half cut piece of wood)
cater[keitö] - keittiö (kitchen)
- kattaa (cater, serve)
cream - kerma, kerema (cream), cream, *ceream.
half - halki (through), as cut up into two pieces.
is - iskostua (concrete, impress itself, condence)
accidently - äkkiä (suddenly, abruptly)
sudden[sadn] - sattua (happen suddenly)
sorrow - surra (mourn)
sad - sattuu (it hurts) as *'sad do'-ing.
divine - tyven, tyvene, (peaceful, calm)
hurt - hurme (blood)
- hurtta (a vicious dog)
- hurtti huumori (as a sarcastic humour)
call[kool] - kuulla (hear)
polite - puolita (make a half for 2) also: poly-gamy, semy.
tall - tallentaa (invest)
guess - kussa? (archaic guestion word: where?, whether?)
indeed - intteet (arguments) - inttää (convince oneself)
parse - puheenPARSI (pharse)
vain - vain (only)
evade - evätä (refuse, decline)
mourn - murnata (complain)
murder - murha (murder)
hate - vihata (to hate), compare Swedish 'hata'.
enemy - enemistö (majority)

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	- enemä (more)
rue	- torua (scold, rebuke), as *to rue.
very	- verraten (very)
	- verroin monin (much more)
seen[siin]	- esiin (in front of)
	- sees (clear, bright weather)
nasty	- anastaa (seize, steal)
window	- ovi (door)
look[luk]	- lukea (read), lukija (reader)
avoid	- voida (be able to, can)
astute	- tuta (familiar with, be acquainted with)

IE, English and Swedish 'Prefixes' in Finnish

antaa (give)	- an(un) + taa, ta(a) as 'take' in Swedish.
atrain (spair)	- at + ra+in (at droing), compare 'ATone'.
ensin (first)	- en + sin, as 'one' (en in Swedish) + 'seen'.
ennustaa (predict)	- en + nustaa as 'one' to raise (nostaa).
inho (disgust)	- in (negation) + *HO as 'holy, home'.
itse (itself)	- it (position) + se (self).
ontua (limp)	- on + to (doing) as shuffling along.
ottaa (take)	- ot (Swedish åt - 'at') + taa as 'take'.
oppia (learn)	- op (Swedish 'up') + pi+a as (keep).
uusi (new)	- uu (Swedish negation 'non') + si (seen).
repiä (tear)	- re (again, back) + pi+ä as 'to be[bi]'.
pelastaa (save)	- pe(be) as a word of existence, 'become'.
vihata (hate)	- vi(we) as a prefix 'twice, two, with'.
pysyä (stay)	- py as 'by'+ sua as remain, 'by stay'.
pereemmälle (pre)	- prefixical phrase, compare Greek 'peri'.
paratkoon (help)	- Greek 'para' as with, near to, together.
paras (best)	- para, prefix as in 'parable, paramount, parallel, parasite, paradise'.

And in general: prefix/suffix change; relieve, lieventää.

relieve=lieventää English: *re + lieve ('more' + lieve)

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	Finnish: *lieve + en + taa (more+take)
compare:	English: *be + lieve (fringe phenomenon)
	Finnish: lieve (hem, border)
origin:	English: to lie
	Finnish: lie (potential 'to be')
from:	PIE: *LI + E

Another potential word comparison between Swedish & Finnish is made available by the very tempting possibility of both languages having some local origins from the same tribe: Su'inon (Swedish), Su'oma (Finnish). *SU as 'deep, inside'(mouth), - inon (in + on='is') - oma (own).

mun (mouth)	- mun (mine), this is perhaps the best proof of ALL relations between our genes and languages; derivation before the stone age in the time of gatherers.
mun (mouth)	- monta (many) from: *mun+ta, mouth/mine+taking as eating and collecting.
ega (possess)	- eka (the first)
alltid, altti	- alati, alti (both as constantly, ever, always)
mina (mine)	- mina (I)
du (you)	- tuo (that, an other one)
behöva (need)	- hyvä (good), Svedish behöva as a verb.
de (they)	- te (you in plural)
ni (you)	- ne (they)
vi (we)	- vieras (guest, another one) - vihata (hate).
alla (all)	- alla (under), a downwards existence.
en (one)	- mieheen (one for each) *mie+he + en(one).
vatten (water)	- vetten (waters')
se (see)	- katSE (look) *to get - see(ing).
se (see)	- seestyä (brighten)
gå (go)	- tulKOon (let it COme)
ja (position)	- ja (and)
	- jaa (position)
jaka (admit)	- jakaa (give, divide)
inte (negat.)	- en tee (I do not)
lilla (small)	- puolilla (as half, halfway)
unna (give)	- anna (give), compare English 'un'-[an].
rota (dig)	- irrota (come loose)

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en (one)	- ensin (first)
stund (while)	- satunnainen (accidental, fortuitous)
leva (live)	- oleva (being)
ei (no)	- ei (no)
att (that)	- atta (that), in a dialect.
bra (good)	- paras (best), *para + as.
värre (worse)	- väärempi (worse)
bita (bite)	- pitaa (keep)
lova (promise)	- luvata (promise)
av (from)	- av'voo (please open!), voo as German 'vo'.
ung (young)	- unka (child in dialect)
ro (row)	- aiRO (oar)
ropa (shout)	- rupattaa (chat, chatter, talk loudly)
rum (room)	- ruumis (body) a room for the soul.
elak (wicked)	- eläkä! (don't); with a very angry voice.
kola (die)	- kuolla (die)
ro[ru] (piece)	- rauha (piece) as piece(rau) + having (ha).
tappa (miss)	- tappaa (kill)
lossa(loosen)	- tulos (result) as to loos'en.
hitta(find)	- ohittaa (pass), *to hit + 'o' as a negation.
omge (close)	- ompelu (sewing) - umpeen (close)
tänka (think)	- mitenkä? (how?)
mogen (ripe)	- mukiin menevä (valid, suitable, adeguate)
bero (due to)	- ... perua (be due to something)
byte (catch)	- pyytää (catch, trap)
	- pyyteet (desires)

'The Openings of Words'– The Structure of PIE and Rotosyllables: The 'Word' as a Picture of Its Function

It is my contention that the first words of Proto-Indo-European were in previous times two-letter syllables which included one consonant and one vowel. There were also singular vowels in use as words, e.g. the Finnish word eka, 'first', is made up from parts of PIE *KA (stay, remain, keep) plus *E as a genitive mark.

It is very essential to recognise these syllables (prime words) which always contain an independent, abstract meaning in their symbolic form, e.g. in the words 'atone, alone': *AT +one, *AL +one! If this is clearly seen, one can understand that the syllables always form a sentence inside the word. First *KA, a syllable with its qualities; *K -

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strong plus *A - necessity, as a symbol of stability.

See several ('see verra' - in Finnish) examples:

kate (food on the table)	**- cate(s) (archaic delicacy)**
tulKAa (please come!)	**- 'came'**
kasa (stack, pile)	**- capture**
käsi (hand)	**- castle**
kahmia (CAtch)	**- care**
kahdesti (twice)	**- cant**
kaapata (CApture)	**- cap**
kaikki (all)	**- cage**
kalma (death)	**- calm**
kantaa (CArry)	**- capitalist**
kattaa (cover roof)	**- cater**
kate (cover)	**- caterpillar**
kamara (soil)	**- camera**
katala (mean)	**- cover [a]**

A final proof for me of the KA syllable "having, holding", the meaning 'hold or stability', was provided by my friend from Albania, Liliana Verdha. She told me that they use 'ka' as a WORD and in an abstract form it means, 'to have'.

The examples of abstract PIE symbols I have given: *KA -stability, *PA -add, *MA -touch, *MO -towards and *AI -fixed, are more or less right; after a few years of practice one doesn't need to think about them any more. To take a practical case, English 'word-caravan' (do=to=too) from: PIE *TO, has such a wide variety of uses that it looks meaningless in itself. But examined within the Finnish counterparts, a Finn can easily understand its function: 'tuolla' (over there), 'työ' (work), 'tuo' (that), 'tulos' (result), 'tointua' (recover), 'todella' (really, indeed, a great DEAL), 'toimelias' (active), 'tuoda' (bring), 'tuottaa' (produce), 'tuuma' (idea), 'tuleva' (future, coming), 'tuoksina' (active work), 'into' (activity).

The essential thing to see is that words are indeed syllable sentences. In the Finnish words there is always seen a meaningful Germanic or IE syllable sentence and 'vice versa', which proves conclusively the morphological relationship!

The opening of the word:

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Finnish	:	tosi (true)
from PIE	:	*to+si - 'to see'[sii], compare with Koivulehto (1978); PIE *dmtó- ('tamed')> *tomte> *tomti> *tonti> *tońći> *toći> 'tosi'.
Finnish	:	tomera (eager, achieving - but not 'strong')
from PrG	:	*to+mera - 'do mera', (mera in Swedish, 'more')
Finnish	:	joutsen (swan) as a splendid, good looking bird.
from PrG	:	*jo+ut+sen - jo (position), ut (Swedish 'out'), sen (seen).
Finnish	:	uppiniskainen (headstrong)
from PIE	:	*up+pi - pi = keep, nape of the neck, 'niska', up.
Finnish	:	väri (colour) as 'what is fixed'.
from PIE	:	*va+ar+i - va (what), ar (is), i (Swedish, fixed).
Finnish	:	pinta (cover)
from PIE	:	*pi+in+ta - pi (be[bi], to keep) (the) in, ta (taken), compare 'pi' as picture, pin, pile and be[bi] in English.
Finnish	:	notko (hollow)
from PrG	:	*not+ko - not, ko (hold together) as COllected.
Finnish	:	lapsi (child) as 'lap inside'.
from PIE	:	*la+ap+si - la (lay), ap (up), si (inSIde).
Finnish	:	leski (widow) as 'less fixed'.
from PrG	:	*les+ki - less ki (fixed), *KI as keep[KIip].
Finnish	:	äiti (mother) as a 'guard'.
from PIE	:	*ai+ti - ai (fix) as 'aid, aim' - ti as 'tight'.
Finnish	:	isä (father) as a 'gatherer'.
from PIE	:	*i+sa - i (Swedish to fix), sa as 'saada' (get).
Finnish	:	arki (weekday, daily life)

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from PIE : *ar+ki - ar (är, Swedish 'is'), ki (fixed).

Finnish : toope (stupid)
from PIE : *to+pe(be) as *sTOBEd.

Finnish : nopee (fast)
from PIE : *no+pe(be) as 'no(t) to be'

Finnish : etsiä (seek)
from PIE : *et (Swed. one) + si (see).

Finnish : kovertaa (hollow out)
from PrG : *'cover TAking' as carving.

Finnish : ystävä (friend)
from PIE : *us+ta+va - us, ta(king), va(staan) = with.

Finnish : Savo (province of 'Savo' people), a tribe name.
from PIE : *sa (together as the 'SAme') + vo (living as Germanic 'wohnen').

Finnish : sisu (perseverance) as the "image" of the Finns.
from PIE : *si+su - si as 'to see'[sii], su as 'surma' (death).

Avestan : kasu (little) - in Finnish 'kasuava' (growing).
from PIE : *ka+su - ka as 'permanent', su as 'contract', compare 'supine, sup, sump and sulk'.
Avestan : aspo (horse), as 'on (horse)back' = riding.
from PIE : *as+po - 'as' + po (on top of), compare Swedish på, 'on', and the Finnish 'horse', hepo!
Greek : harmonia (joint efforts, agreement, reunification)
from PIE : *ha+ar+mo+ni+a - har- as 'devoted', monia as 'many'(partitive) in Finnish.

Persian : nowruz[nuoruus] (new day) - now(new) + ruz (day).
from PIE : *ru+us - ru as 'active'(R) + 'deep'(U) "stillness" us as 'open'. Compare Finnish 'nuoruus' (youth).

English : arm,

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from PIE	:	*ar+ma, ar, 'are' + ma as 'tough'.
English	:	hot,
from PIE	:	*ho+ot, ho as 'hoch' in German + ot (away), compare 'at'.
English	:	good,
from PIE	:	*ko+ot, as 'the collected ones', compare Finnish 'kootut', collected ones, 'tulkoot', let it/them come.
English	:	mado, archaic 'worm', compare Finnish 'mato' (worm).
from PrG	:	*ma+to, ma(a) as 'land, earth'; inside 'ma' do'ing.
English	:	suicide - 'death yourself take'.
from PrG	:	*su+isi+te - su (death), compare English 'survive' with Finnish 'surma' (death) and 'viive' (be delayed), ise Finnish 'itself' and tee Finnish, 'do'.
English	:	prepare as 'being bettered'.
from PIE	:	*pe(be) or pi(bi) + re (again) + paree as Finnish 'better'.
English	:	compare (verb)
from PIE	:	*ko+om+pa+re - 'ku om paree' in Finnish means: who/which is better? Ko as 'who', om as 'is', pare as 'better'.
English	:	caterpillar as larva.
from PIE	:	*ka+te+er+pi+il+la+ar - kate, 'cover' in Finnish, er (isolate), pi (keep), illa (fixed), ar (is).
English	:	suspicious as the first 'table-manners': mother to child at 'table': suus pi ki ?
from PIE	:	*su+us+pi+ki+o+us as in Finnish, 'suus pi kii ? (Why) is your mouth shut? - ous as 'kind'.

Suspicious? With this method I have found the inner meaning (function) in over a thousand words among twenty different languages. The distance between PrG and PIE is not really so great: we may traverse it via the march of syllables. And it is the same with PIE and Nostratic? : the distance may be greater, but the diligent traveller may

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gather the phonemic flowers along the way. The syllables (qualities) regenerate themselves and flower in a variety of forms and contexts, but the seed is always seen in its final fruit. Compare Samoyed; Nganasan seimidja, 'alive', literally 'of those who have eyes' - a 'Swedish' sentence; 'se i mid(med) ja' in an Uralic language!

The Universals of Language: Is the World only Black and White?

If all languages share a common source, from whence came the first words? My Persian friends regard their own language as 'the language of angels'. And, when rightly appreciated, perhaps in all language we can sense the movement of angel-winged intelligence. Angel, as we know, comes from the Greek equivalent for the Hebrew name "Malach/Malachi" and means "messenger" – and what is language if not a Message Carrier?

What kind of historical-linguistic messages can Winged Tthought carry to and through our heads? The English word 'head' and the Finnish word 'pää' (head) were NOT originally synonymic counterparts. This word-pair, and others like it, have been used as classic examples for proving the non-existence of sound qualities and the arbitrary origin of words themselves. But the reason why the 'head' and 'pää' words, which today have become synonymic counterparts, appear in such different forms lies in their originally separate, inner functions. 'Pää', 'pääte'= Finnish 'end, extremity'; but 'head' PrG * he+at as an 'observer'. Compare it with the words: 'he, hey, heat, hear, heed, here, heighten and hesitate'.

Having shown the difference of the inner function originally invested in these two separate 'head' words, we are prepared to understand that their differences in sound and form is no proof at all of the 'non-existence of sound qualities' and 'arbitrary origin of words'. Instead, we should sense here the possibility for understanding the meaningful manner in which sound qualities and word forms make their (pää=plosive=explode) entry into life and language. Compare, Middle English pate (head) = pääte (end). "Päätä" on your thinking hats and hold on to your heads!

Thus we can understand how the meaning (function) is hidden in the word itself. Realize how the Finnish word 'käsi'(hand) = IE *ǵhes have their function seen and heard in the English words: 'cash, catch, carry, can'... - Can you 'hand'le it? (!)

Sounds are actual qualities like COLOURS and had their point of

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origin in the demands/realities (mun=mun > mon+ta) of daily life. And there is always a discoverable logical-meaningful realationship between original sound production/function and syllable/word formation. They seem arbitrary only to those who refuse to search out and reflect on these (ma) matters. Colours as qualities are much the same, e.g. red is as red as 'punainen' in the Finnish language and mind.

You can't express any opening with the 'M, N' sounds and the opposite: any closing with 'A, O' qualities; but 'A, O with U' sound can still be 'negations' e.g. in the words 'down'[dAUn], 'ALAs'(down), 'Unique', 'UUsi'(new) as uu,'not', 'seen'(si) and 'Osa' (piece, part) as not (o) the same (sa). Sound 'A'[a] is a 'downwards looking' and 'U' a 'profound' quality: this is also seen in its iconical, orthogra-phic picture U. Note here (HEREillään - 'be awaken' in Finnish) that the qualities of sounds do not imply symbols in a naive way; that is e.g. that [i:] sound should always express something 'little' as in the word: diminish. Compare the Swedish word 'i' (fixed), Lappish 'i' (not) with Russian 'i' (and).

The quality of a single sound is best tested by comparisons of (its) one-letter words. All people feel their own national language to be the right one. This also shows that the quality of sounds is universal and is invested in the syllables and words. The quality of sounds is a THRESHOLD where symbols, meanings and words come together in speech. Compare what is connected with all these IE words by the AU syllable and its quality ?

au	-	Estonian 'honour'
aukea	-	Finnish 'open'
aura	-	Finnish 'plough'
aurinko	-	Finnish 'sun', as *au(light?) +ri+in+ko(go).
auvoisa	-	Finnish 'happy, open minded'
autuus	-	Finnish 'bliss'
auliisti	-	Finnish 'readily, freely'
auttaa	-	Finnish 'to help'
autio	-	Finnish 'waste, desolate'
out [aut]	-	
augury	-	
auxiliary	-	
authenticity	-	
audience	-	

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aurora	-
aurusoo	- Avestan 'bright white'
auri	- Latin 'gold'
autós	- Greek 'of itself'
audahafts	- Gothic 'blessed, endowed'
auka	- Old Norse 'increase'
aus	- Germanic 'from there - where, thence'
auks-	- Tocharian 'grow'
áukštas	- Lithuanian 'high', compare also
eu- prefix	- Greek 'well, good'

As one can see, the 'AU' quality is absolute and 'its' symbol secondary, but not arbitrary. The quality itself doesn't carry any symbol, but the symbol has as its motive the quality!

Of my 'word openings' about 80% are successful; and from my 'sound quality' studies, I am uncertain of only about 3% - when the order of sounds in one syllable changes, so too does its quality, and that completely; but its meaning and symbol only more or less. Compare YK's (one) to KY'tkeä (connect, tie). This may be seen in the following list of Indo-European syllables with language-specific examples:

AT ('towards') - TA as 'taakse' (back) in Finnish , as 'take, tape, taste, taut, taxation, tap'.

ON ('existence') - NO as 'non-existence'.

IT ('free') - TI as 'tight' like 'tiukka' in Finnish,
- IT as 'itself' and 'eat'[iit].

ER ('differ') - RE as 'return', 'rehti' (upright),
- ER as 'erku'(2), 'erkaantua' (differ).

AS ('outwards') - SA as 'saada' (get), as 'same, safe',
- AS as 'asti' (as far as) in Finnish.

IR ('out, away') - RI as 'rich' like 'rikas' in Finnish,
- IR as 'irrational', 'irti' (away).

IL ('without') - LI, 'with', as 'like', 'lisä' (plus),

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- IL as 'illusion' and 'ilman' (without).

AK ('through')
- KA, 'staying' as capital.
- AK as 'accession', akkuna, Finnish 'window'.

EL ('short of')
- LE as 'lee, leading, learn, legalize',
- EL as 'else', 'ellei' (if not), 'el-taantua' (be spoilt).

A clear and 'dramatic' evidence for the sound-quality is seen in the Finnish words 'expressing existence' by moving only one sound at a time:

ö >	ölla	- 'lost' existence (yöllä-nights, höllä-loose)
y >	ylla	- existence 'above' (yllä-over)
u >	ulla	- existence 'coming' (tulla-come)
o >	olla	- existence 'itself' (olla - to be)
a >	alla	- existence 'down' (alla-down, allas-basin)
i >	illa	- existence 'without' (illalla-evenings)
e >	ella	- 'negative' existence (niellä-swallow, siellä-there)

These are just a few examples of what comparative linguistics has not been able to study. An enormous variety of fascinating insights is still laying 'somewhere' to be found.

The Lost Soul of Science

Thus, I must emphasize, linguists have failed to see and hear the actual relationships that exist between original speech sounds and their on-going echoes as they recapitulate themselves in syllable and word forms; Sanskrit word for 'chariot', ratha, is clearly seen to be cognate with the Latin for 'wheel', rota ...., but this goes on in the Finnish word for 'come loose', ir'rota, and again, through English by its 'roun(u)d way', as ir'ronnut, 'loosen' in Finnish, finally rolling as rally by ir'ralleen, 'become separated'. While in general aware of the function/metaphor nature of words, linguists have yet to see and define their laws of being.

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What is related with the Finnish word pikaa as 'fast', and the English form [pikap] (pick up), and what lies behind the syllable *AH in the word ahkera (EAGER) contra *HA in the words 'have' and Albanian ha, 'to eat'? Why are the words white (colour) with vähite(n), 'the least', and hiiteen, 'away', in Finnish so alike?

By forgetting the spiritual prototype of qualities, science has lost its soul: the ability to see and hear the world as it actually is. Why emo (mother), emot (towards) - 'emotional' words are true relatives as functional cognates and how these words and forms correspond to the concept MOTHER ? Why and how words such as RIch and cRIminal - RIkas (rich) and RIkos (crime) in Finnish are so similar both as moral terms and linguistical cognates?

Every word is a function and/or metaphor of its purpose. I would offer this as a semantic law and as an adequate definition of the word. This is what Professor Leo Spitzer was calling for in 1943 (See Reference to Ullmann). The English wounds needed 'healing' and Finns have to act as tender, 'helliä'. The Greeks used the word *pheme* for speaking, as Finns have their *puhe* and *puhuma* (speaking). The Albanian word for asking is *pyes*, whereas a Finn *pyys*, 'asked for'. What keeps these word forms alive from human origins up to the ancient Minoan Linear B and to current Modern Finnish?

The science of our time arrogantly believes that it is a kind of upper class above the arts, but does not realise that it is in the arts that one experiences the universal qualities of sound. This is something that science has difficulty coping with, and it is for this reason that etymology has undergone a dramatic decline within mainstream linguistics.

What gives the word a key-position in the hierarchy of linguistic structure ? We haven't anything more phenomenal! Words and 'truth' (Greek etymon) lie in their 'tamed' order "etumaisena", inside behold forms and meanings; 'ta med, ta ma'.[3]

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[3] An explanation to the last sentence:
- 'etumaisena'; 'in the first place' in Finnish.
- 'ta med'; 'take with oneself' in Swedish.
- 'ta ma'; tämä, 'this', actually 'taken with' in Finnish, opened up into the word's original PIE form.

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'Language is a ford across the river of time
... But he will not be able to come to
this place who fears deep waters'.

from the epitaph of Vladislav Markovich Illich-Svitych
– pioneer of the theory of monogenesis † 1966.

Abbreviations: PIE, Proto-Indo-European; PrG, Proto-Germanic; and Av., Avestan.

To Parisa – Alfredo Trombetti, Daniel Sutudeh, Hassan Sharafatian (Iranian friend), Matti Kuusela (the chief editor of Takoja) and Gugush Atashin (an Iranian singer), with great thanks to my translators.

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Ten Arguments for the Existence of Racial Differences in Intelligence and Why We Should Welcome Race Realism

Christopher Brand
University of Edinburgh

An expanded and documented version of an address on the subject of race and intelligence.[1] The author provides evidence for the reality of inherited racial differences in intelligence and stresses the need to make allowance for these in social and educational policies.

Key Words: Race, Intelligence, IQ, Alienation, Psychometrics, Head Start programmes

Mr President, I owe Cambridge a debt. During 1996, I achieved a certain notoriety for making what I call "realistic" observations about race, sex, genes, and IQ. Student societies at the University of Cambridge have twice invited me to address them – even though I am myself an Oxford man! I am grateful to you, Mr President.

Ironically, when last asked to talk in Cambridge on race and IQ, I declined. I said it would be irresponsible to talk to a non-specialist audience on race without having first covered the topic of IQ itself in reasonable depth. This year is different. I now have no alternative but to present and support as best I can the views for which I have been vilified.[2]

Whether there are deep-seated group differences in any important human qualities is today an excruciatingly delicate topic – at least in the West. Two years ago, Sir Roger Bannister, the first four-minute-miler, himself a medical man of distinction, provoked media frenzy in Britain by mentioning the obvious truth that Black people are superior to Whites

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[1] Presented by the author to the Gonville Hall Debating Society, University of Cambridge (Senior President: Professor Stephen Hawking; Junior President Mr. Pankaj Sharma) on Tuesday, January 28, 1997

[2] For an explanation of this comment see the extract in respect of the "de-publication" of Dr. Brand's book *The g Factor* (John Wiley and Sons, Sheltanham, U.K. 1997) which follows this paper.

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at running. Last year, my own repetition of the seventy-year old observation that Whites are, on average, some 15 points ahead of Blacks on IQ tests was what most commonly interested British newshounds. Following the withdrawal of my own book, US Wiley soon went on to cancel a book by Arthur Jensen while that pre-eminent IQ scholar was writing the book"s last two chapters – on race.

Yet what happens when my views do actually vault the censors and reach the pubic domain? In September, my article for trend-setting Blacks – explaining that I wanted relevant, IQ-respecting education and suitable marital arrangements for them (including polygamy) – went out to 10,000 readers of the smart Black magazine downlow ("music for the hip hop nation"). Well, I did not receive a single letter or e-mail or phone call of protest. Whoever wants to censor me and Art Jensen, it is not Black people – not even – Blacks who read "Black power" magazines that play up to high-toned Black-racists like Louis Farrakhan and Ice Cube.

I will now address the factual question that confronts this House tonight; but I will return at the end to identify the true source of the present demand among intellectuals and hangers-on that deep-seated race differences be denied.

The factual question about racial differences is one that would have surprised many of our cultural forebears. The Hebrews of the Bible were certainly nationalistic and what would doubtless today be called "racist." Yet the Jews did not base themselves on any race realism about the lasting qualities of other peoples from whom they kept themselves apart when not trying to fight them. The Greeks, too, despite their own wars and empire-building, did not have any racial theory. Serious race-theorizing only developed with the European Enlightenment and the arrival of White missionaries and explorers in Africa itself. David Hume, Immanuel Kant, Richard Burton (who translated the Karma Sutra), Friedrich Engels, Karl Marx, Francis Galton, H. G. Wells (ex-PM Michael Foot's hero) and Winston Churchill were among the many who came to accept that Black-White differences in mentality were substantial.

The arrival of IQ testing from France after 1910 allowed the first serious demonstration of the correctness of this view. At the same time, the testers found other interesting results for racial and ethnic groups: Jewish people reliably have IQ's which, averaging around 115, are markedly superior to those of other Caucasian peoples; and East Asian

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peoples have average IQ's of around IQ 105-110.[3] These differences are largely as Galton estimated them in 1869 and in line with the frequency with which Nobel Prizes are awarded to people from the different groups: for example, Jewish people (3% of the US population) account for 27% of US Nobel Laureates. As Darwin put it (1871, *The Descent of Man*): "The races differ....in constitution, in acclimatization and in liability to certain diseases. Their mental characteristics are likewise very distinct...." What twentieth-century psychometry has achieved is reliable measurement that has allowed objective testing of racial theorizing.

Are measurable racial differences deep-seated and most probably genetic (contrary to the infamous 1951 declaration by the United Nations Organization)? There are ten main lines of relevant evidence[4]:

1. *Economic.* Poverty and low social class do not provide much explanatory help. The Jews who arrived in America in poverty from pogrom-torn Russia and Poland scored well on the early mental tests and quite soon prospered. What happens if we match Black and White children today for the income of their parents? Doing this reduces the children's usual 15-point IQ gap by only around 3-4 points.[5]

2. *Medical & Educational.* What of other environmental features as

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[3] SHUEY, A. (1966). *The Testing of Negro Intelligence, 2nd edition.* New York: Social Science Press. VERNON, P.E. (1982). *The Abilities and Achievements of Orientals in North America.* New York: Academic Press. LYNN, R. (1995). "Cross-cultural differences in intelligence and personality," In D.H.Saklofshe & M.Zeidner, *International Handbook of Personality and Intelligence.* New York: Plenum Press. LYNN, R. (1996). Racial and ethnic differences in intelligence in the United States on the Differential Ability Scale. *Personality & Individual Differences 20,* 271-273. (Or see HERRNSTEIN, R. J. & MURRAY, C., 1994, *The Bell Curve,* New York, Plenum; or BRAND, C. R., 1996, *The g Factor,* Chichester, UK, Wiley (withdrawn by publisher). The latter particularly considers and rejects [Chapter 4, pp. 139-147] the suggestion that the economic successes of East Asian people can be attributed to hard work alone and require no postulation of above-average IQ — see FLYNN, J.R. (1992). *Achievement Beyond IQ.* Hillsdale, NJ: Erlbaum.)

[4] A comparable though not identical list of considerations is provided by in RUSHTON, J. P., 1997, "Race, IQ, and the APA Report on *The Bell Curve*", *American Psychologist* 52, 69-70

[5] JENSEN, A.. R. (1980). *Bias in Mental Testing,* pp. 42-3, 57-9. London: Methuen.(Or see BRAND, C. R., 1996, *The g' Factor,* Chapter 1, pp. 38-9. Chichester, UK, Wiley (withdrawn by publisher).

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indexed by the mother's level of education, lack of pregnancy complications (e.g. because of drug addiction) and the early health of her child? Again, matching Black and White three-year-old children on these variables narrows the IQ gap by only one or two IQ points.[6]

3. *Paternal Deprivation*. Father-absence has often been ventured by social science as an explanation for the problems of Black children with delinquency and school failure.[7] But the Black-White difference in IQ has grown no greater through the twentieth century despite Black family structure – once more stable than that of Whites – collapsing from 1970 into what is now the Black norm of single-parenting.

4. *Alienation*. What about the handicap of growing up as part of a different culture, speaking a non-standard form of English and experiencing hostility from the dominant culture because of one's difference? Fortunately for scholars, this problem does not afflict Black people alone. In Britain, Pakistani children are bilingual, have a different religion and sexual code from their hosts, and experience intense racial hostility (often based on jealousy of their family's economic success). Despite these handicaps, the IQ of Pakistani children has never been a

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[6] MONTIE, Jeanne E. & FAGAN, J.F., III (1988). Racial differences in IQ: item analysis of the Stanford-Binet at 3 years.' *Intelligence* 12, 315-332. It has sometimes been claimed that sheer length of exposure to decent education – especially in the Northern states of the USA – is an important determinant of IQ. (See KLINEBERG, O., 1935, *Negro Intelligence and Selective Migration*, New York, Harper; CECI, S. J., 1991, How much does schooling influence general intelligence and its cognitive components? A re-assessment of the evidence', *Developmental Psychology 27*, 703-722; FRUMKIN, R. M., 1997, Significant neglected sociocultural and physical factors affecting intelligence', *American Psychologist 52*, 76-77.)

However, length of exposure' findings lacked consistency in Klineberg's work -- being obtained much more easily for girls than for boys (BAKER, J. R., 1974, *Race*, p. 480, Oxford University Press [also 1981, Athens, GA, Foundation for Human Understanding]); Ceci's findings use data from the 1930's when duller rural children may have stayed off school to work on their parents' farms; and the length of exposure' hypothesis has never been backed by any general, systematically collected evidence of restricted IQ ranges in children of similar chronological age and having similar lengths of exposure to education. (Such evidence should be easy to find among, say, six year olds: because of fixed starting dates for school entry, such children will differ considerably in formal educational exposure.)

[7] HERMAN, Ellen (1995). *The Romance of American Psychology: Political Culture in the Age of Experts*. Berkeley, CA : University of California Press

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problem, being an entirely normal 100 in children of families who have been in Britain for five years or longer; and, perhaps because of hard work, Pakistani school children perform a little better than do other British children in mid-adolescence.[8] Still worse for the "alienation" thesis, children who grow up deaf have entirely normal IQs on non-verbal tests: mainly born to hearing parents, these children grow up in a misunderstanding environment in which even their nearest and dearest are often cross with them and label them as "stupid"; yet their IQs are at normal Caucasian levels.[9]

Worst of all for the alienation thesis, the Japanese of California, after experiencing a century of racial prejudice which banned them from churches, swimming pools and trade unions, found themselves cordially detested after the Battle of Pearl Harbour and put into "relocation camps" in the Eastern Californian desert. Subsequently they were released on condition that they did not return to their ruined homes and businesses but instead went eastwards. The sequel to all this racial discrimination is well known[10]: the American Japanese are today over-represented in all of the professions, have a [violent] crime rate almost as low as that of the Jews, and have been awarded multi-million dollar sums recognizing the violation of their civil rights in the 1940's.

5. *Psychometric*. In the 1970's, it became fashionable to suppose that IQ tests must be somehow "unfair" to Black children. Yet no criterion emerged by which this claim could be vindicated – except of course the very B-W difference which the "unfairness" theory was itself meant to explain. IQ tests have the same psychometric properties (reliabilities, correlations between their component parts) for Blacks as for Whites of similar intelligence; and, far from homing in unfairly on special Black

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[8] MACKINTOSH, N.J. & MASCIE-TAYLOR, C.G.N. (1985). The IQ Question'. Annex D (pp. 126-123) to Chapter 3 (Achievement and Underachievement') of *Education for All - The Report of the Committee of Inquiry into the Education of Children from Ethnic Minority Groups.* Chairman: Lord Swann, F.R.S.E. London: HMSO; BRAND, C.R. (1987c). What can Britain's schools do to help Black children?' *Personality & Individual Differences 8*, 3, 453-455

[9] BRADEN, J.P. (1994). *Deafness, Deprivation and IQ*. New York: Plenum. (Or see BRAND, C. R., 1996, Review of *Deafness, Deprivation and IQ*, in *Personality & Individual Differences.*)

[10] VERNON, P.E. (1982). *The Abilities and Achievements of Orientals in North America.* New York: Academic Press.

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weaknesses, the tests actually over-predict how well Black people will do when assigned to educational courses or jobs.[11] Some psychological tests are better measures of intelligence than others – they correlate higher with other mental tests; and some psychological tests yield relatively better scores for Black children. However, these two types of test are not the same: Black children do better at just those tests (rote memory, simple reaction times, bead threading) that are not principally measures of general intelligence.[12]

6. *Psycho-social Engineering.* Head Start programmes were long held by the US media to be likely to discredit hereditarianism about the race difference. But even beyond-the-norm spending of $10,000 dollars annually per child was not enough to achieve lasting IQ gains – and normally only those gains that could be expected from "teaching the test" (i.e. from nursery school children becoming familiar with the types of materials and problems used by mental testers).[13] After 30 years of effort in the States, mainstream scholars conclude that Head Start programmes have a slightly improving effect on delinquency rates[14] (presumably because of the kindly atmosphere provided for pre-schoolers) but not the long-term effects on intelligence and achievement that were once eagerly anticipated by social

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[11] REYNOLDS, C. R. & BROWN, R. T. (eds) (1984). Perspectives on Bias in Mental Testing.' New York: Plenum. (Or see BLINKHORN, S. (1985). Dispatched from the trenches.' *Nature* 313, 24 i, 328-329.)

[12] The Kaufman Ability Scales are sometimes mentioned as showing a smaller race difference than conventional IQ-type tests. However, this scale does not even include such classic scales as verbal comprehension' or verbal reasoning' and places "heavy reliance on short-term memory and attention tasks" (SATTLER, J. M., 1988, *Assessment of Children, 3rd edition*, San Diego, Jerome M. Sattler; AIKEN, L. R., 1996, *Assessment of Intellectual Functioning, 2nd edition*, p. 129, New York, Plenum).

[13] SPITZ, H. (1986). *The Raising of Intelligence: A Selected History of Attempts to Raise Retarded Intelligence.* Hillsdale, NJ: Lawrence Erlbaum Associates. (And BRAND, C. R., 1996, *The g' Factor*, Chapter 4, pp. 129-134. Chichester, UK: Wiley (withdrawn by publisher).

[14] ZIGLER, E. *et al.* (1992). Early childhood intervention: a promising preventative for juvenile delinquency.' *American Psychologist 47*, 997-1006.

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environmentalists.[15]

7. *Caucasoid Genetic Admixture*. From the earliest days of IQ-type testing, there have been reports that Black people who show physical evidence of greater hybridization with Whites score higher on mental tests.[16] Many US Blacks have a degree of Caucasian genetic admixture which can be estimated in groups by the frequency of occurrence of the Duffy blood group gene – a gene found in 43 per cent of Caucasians and in only 1 per cent of Black Africans.[17] In the one inquiry to date, Californian Blacks (of whom 23% have the Duffy gene) had an average IQ of 90 on US Army tests; by contrast, Georgian Blacks (of whom only 11% had the gene) scored around 80. Likewise, testing in Africa itself, where Caucasian admixture is far less, yields IQ levels of around 70. Lately, testing in Soweto gave a mean Black IQ of 57[18]; and testing in Israel of Black (Sephardic) Jews from Ethiopia found an IQ of 70. Recently a Black psychologist in Zimbabwe reported in *The Psychologist*, the house organ of the "anti-racist" British Psychological Society, that: representative Zimbabwean children scored around IQ 67 whereas White

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[15] Lately there has been much discussion of IQ gains reported from the Abecedarian' Head Start project. This project (run by Craig Ramey in Chapel Hill, North Carolina) has long been the apotheosis of the day care' approach to yielding gains in IQ and educability for at-risk infants. In *The Bell Curve*, Herrnstein and Murray thought the intensive care involved [costing annually $10K per treated child] had yielded significant and substantial gains for children at age six – while cautioning that most of the difference between treated children and untreated controls was strangely present as early as 18 months (see also H. Spitz, 1997, Some questions about the results of the Abecedarian Early Intervention Project cited by the APA Task Force on intelligence', *American Psychologist 52,* 69-81). Now, however, the children are 21 years old and psychology professor Alfred Baumeister (of Vanderbilt University) reportedly finds only a 1.5 IQ point advantage for the experimentals – just as a previous study had found only an insignificant 4.6 IQ point advantage for them when they were 15 years old (*The Weekly Standard*, 16 xii 1996). Apparently, the Abecedarian Project is another case of experimenters being able to produce short-term changes in test scores but not long-term changes in what the tests test.

[16] FERGUSON, O. (1916). The psychology of the Negro: an experimental study.' *Archives of Psychology 5*, 36, 1-138. (Or see BAKER, J. R., 1974, *Race*, Oxford University Press [also 1981, Athens, GA, Foundation for Human Understanding].)

[17] See REED, T. E., 1997, "The genetic hypothesis": it was not tested but it could have been', *American Psychologist 52*, 77-78.

[18] OWEN, K. (1992). The suitability of Raven's Standard Progressive Matrices for various groups in South Africa.' *Personality & Individual Differences 13,* 149-160.

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inner-city children in London averaged 95[19]. By contrast, initially malnourished Vietnamese and North Korean refugee children adopted into American and Belgian families eventually had IQ's of 110 – ten points higher than the norm for White children.

8. *Within-group Heritability*. Within each of the three main racial groups – within Whites, Blacks and East Asians – identical twins are substantially more similar to each other than are fraternal twins (who share on average only 50% of human genetic variations). It would be surprising and require some special explanation if differences that were principally genetic when occurring *within* races turned out to be largely environmental when happening to occur *between* races.[20] (Needless to say, at present no such explanation has been advanced, let alone vindicated). In particular, environmentalistic theorizing seems unlikely to explain why Black-White differences are biggest on mental tests that themselves have the highest within-race heritabilities.[21]

9. *In-breeding Depression*: B-W difference. Environmentalistic theorizing seems unlikely to explain why Black-White differences are biggest on mental tests that themselves have the highest within-race heritabilities and which are also known to be the purest measures of the general factor that is measured to some degree by most mental tests. Still less can environmentalistic theorizing cope when a specific type of genetic difference is linked to a race difference. An indication that a valuable trait is inherited on dominant genes is provided when trait levels are reduced by cousin marriage – a phenomenon called "inbreeding depression." Some mental tests show more inbreeding depression than others in Japan, and it is principally these tests which show the bigger Black-White differences in performance levels: poor Black performance occurs on just those tests where dominant genes seem to yield higher

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[19] ZINDI, F. (1994). Differences in psychometric performance.' The Psychologist 7', xii, 549-552.

[20] See RUSHTON, J. P., 1996, Race, intelligence and the brain: the errors and omissions of the "revised" edition of S. J. Gould's *The Mismeasure of Man, Personality & Individual Differences*, 1997.

[21] JENSEN, A. R. (1985). The nature of the black-white difference on various psychometric tests: Spearman's hypothesis. *Behavioral & Brain Sciences* 8, 193-263.

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scores[22] – and which are also known to be the purest measures of the *general* factor that is measured to some degree by most mental tests.[23]

10. *Adoption Studies*. The main recent adoption study involves Black, mixed-race and White children in Minnesota who were all fostered into White homes. Fifteen years ago, when the children were around age 7, it appeared that the Black adoptees had an IQ of 95 and this raised environmentalist hopes. However, in the 1990's it transpired that, by late adolescence, the White adoptees averaged 106, the mixed-race adoptees 99 and the Black adoptees 89.[24] As is usual, the high-quality environment provided by adoptive parents had helped all the children to slightly higher IQs than are usual for their racial groupings; but the racial differences between the children had been only temporarily, not permanently diminished.[25]

Mr President, in 1933, a momentous debate took place at the Oxford Union. A straightforward motion was rejected by that House. It

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[22] RUSHTON, J. P. (1989). Japanese inbreeding depression scores: predictors of cognitive differences between blacks and whites.' *Intelligence* 13, 43-51.

[23] JENSEN, A. R. (1985). The nature of the black-white difference on various psychometric tests: Spearman's hypothesis. *Behavioral & Brain Sciences* 8, 193-263.

[24] See LYNN, R. ,1994, Some reinterpretations of the Minnesota transracial adoption study.' *Intelligence* 19, 1, 21-27. In the Minnesota study, Black children were adopted later than White; but the extent to which this could explain their lower IQs is uncertain — late adoption may be a *response* to difficulties that some potential adoptees (regardless of race) seem likely to present in view of their biological parentage. Ulrich Neisser (1997, Never a dull moment', *American Psychologist* 52, 79-81) accepts the Minnesota figures currently show "The mere fact of growing up in a middle-class home apparently does not, by itself, raise one's score on intelligence tests given at adolescence." Of course, he should have said "a White middle-class home."

[25] In modern psychogenetic work, it is quite common to find that environmental influences on intelligence which are quite strong in childhood wear off in adolescence and adulthood (PEDERSEN, N. L., PLOMIN, R., NESSELROADE, J. R. & McCLEARN, G. E., 1992, A quantitative genetic analysis of cognitive ability during the second half of the life span', *Psychological Science* 3, 346-353). This may explain why, in the previous main transracial adoption study, the mixed-race offspring (born around 1950) of (White) German mothers by Black US Army fathers had levels of intelligence near those of White children at age 10 (FLYNN, J.R., 1980, *Race, IQ and Jensen*, London, Routledge & Kegan Paul). (Additionally, many low-IQ men are prevented from serving in the US military; and the German mothers may have selected their Black partners and fathers-to-be with some care by the usual criteria of apparent status, affluence and good manners.)

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was "That this House would fight for King and Country." Mr Hitler heard of this rejection with delight, and within six years the opponents of that motion were eating their words while fighting the man with whom pacifists had thought peace could be made.

Just as the mid-1930's marked the high peak of British pacifism, so the mid-1990's mark a new peak – hopefully the highest – of Political Correctness (PC), the movement that is the true source of modern demands that deep-seated race differences be denied. Even though the British Labour Party today acknowledges the need for "fast track learning" (which permits educating children according to their own abilities rather than in defiance of them), the forces of PC say "No!" PC favours nature-denying egalitarianism, not freedom – whether for parents or children. PC insists on treating children according to their chronological ages rather than the more basic psychological reality of their mental ages.

Entrenched in the media, the publishing houses and many universities, the PC "liberal"-left has completed its "long march through the institutions." Communism has been defeated in its heartlands, yet PC demands reality-defying egalitarianism for the West anyway. In cahoots with so-called "postmodernism" and "constructivism" – which deny the existence of realities such as race, sex and IQ differences – the PC proposition is this: Even if there were such realities, it would be impolite to speak about them – and PC people will make it impolitic (as my own case shows). Racism is to be challenged by the encouragement of ignorance – by "ignoracism", indeed.

Weirdly, the years of rising "anti-racism", "ignoracism" and "affirmative action" have been a disaster for ordinary Black people. In the USA, one young Black man in three is in jail at any given time, fifty per cent of the prison population is Black; and the percentage of out-of-wedlock births has soared. No one even maintains there is any less racism!

Tonight the eyes of a new authoritarianism are trained on this House. PC has had a great year: it has suppressed two books and left Western academics afraid to discuss race. Tonight, PC looks to this House to oppose this motion so it can continue its despotic, self-serving work that is of no lasting use to either Blacks or Whites.

There are deep-seated racial differences in intelligence. There is no need to fear them. There is every reason to acknowledge them in schools to the advantage of all.

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Explanatory Notes Concerning the Withdrawal of Christopher Brand's 1996 Book *The g Factor* by John Wiley and Sons Shortly after Publication

The following is extracted from the updated 1997 edition of *Race, Intelligence and Bias in Academe* (Scott-Townsend Publishers, Washington D.C. ISBN 1-878465-23-6) by Roger Pearson and is provided to enlighten the reader as to the circumstances in which the above remarks were made by Christopher Brand to the Gauis and Gonville Debating Society at Cambridge University

Much research has been conducted in recent decades into the concept of "general intelligence," which Charles Spearman referred to simply as *'g'*. Yet few scholars have attempted to consolidate the expanding body of empirical data into a distinct and comprehensive account which would include not only the findings of academic research but also the implications of these data for society. Christopher Brand, a well-established lecturer in psychology at the University of Edinburgh, set himself to achieve this goal, and in *The g Factor: General Intelligence and its Implications* (Wiley, 1996) he produced a concise but comprehensive study of general mental ability. Showing the importance of intelligence to educational and social policy, he surveyed the data and explained why differences in *g* are of great consequence for society.

Scheduled to be released in the U.S. in April 1996, his book was suddenly withdrawn after it had already been released in Britain and a number of review copies had already been sent out in the U.S. From statements made by its British publisher, John Wiley & Sons Ltd., the decision to withdraw *The g Factor* from the market was not based upon any suggestion that Brand's work lacked scientific validity, or was not likely to sell well. Wiley's new catalogue had glowingly described Brand's book as "providing a focused review that is succinct, authoritative and up-to-the-minute," and asserted that it was a "concise, accessible and critical review of the scientific evidence." They had advertised it as "of interest to the general reader as well as the undergraduate student." Indeed, Liz McMillen, reporting the furor surrounding the withdrawal of the book in *The Chronicle for Higher Education* (May 17, 1996) stated that "Although notions of race and intelligence are highly controversial in the media, a large body of research exists on the topic. *The Bell Curve* (Free Press, 1994) was a very successful popularization of that research. Several

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scholars described Mr. Brand's work as a moderate example."

Wiley themselves seem to have acted under instructions from the CEO of the New York office, who reacted strongly after hearing of quotes attributed to Brand by the British media during the course of an interview about the book. It seems that Brand was guilty of failing to effectively reject the allegation of a reporter that his views were "racist," of conceding that he accepted the validity of the statistics which showed persistent differences in IQ scores between races, and most notably a 15-point gap between American blacks and American whites, and that he believed that these racial differences were to a significant degree rooted in heredity.

Scientifically objective, Brand had agreed that it was possible to describe him as a "racist in the scientific sense" in that environmental explanations were inadequate to account for racial differences in IQ test scores. *The Scotsman* accordingly quoted Brand as saying, "I do think not only that there's a link between race and psychology, in particular between race and IQ, but of course I think and have the honesty to tell you – other people wouldn't – that the link is, shall I call it, deep-seated?"

A Wiley spokesman confirmed that the decision to revoke was a "management" call based on "deep ethical beliefs." The decision appears to have originated in New York, where Charles R. Ellis, president and chief executive of Wiley, stated that the book contained "repellent" assertions, and commentators have observed that the decision appears to have been a political one which had nothing to do with the accuracy of the text. Wiley has not identified key passages that they maintain are objectionable, and Wiley's manager of corporate communications, Susan Spilka, has said that "We simply do not want to be the publisher of this book." She implied that if Brand had avoided discussing the sensitive issue of race with the press, the book would have been published without a hitch.

Wiley's failure to identify any specific passage in Brand's book as cause for withdrawing the book led even Marek Kohn, an opponent of "racism" who writes for the *New Statesman*, to comment on the Internet (http://www.hrc.wmin.ac.uk/racegallery/) that

> ...it would be helpful if John Wiley were to clarify exactly what it has discovered to be so "repellent." If they are referring to policy recommendations or statements of personal opinion made by Mr. Brand, then

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> they are merely left with egg on their faces for having commissioned and promoted his book. If the material they find unacceptable consists of statements Brand claims to be 'scientific fact,' then they are in the uncomfortable position of pulling a book on the grounds of its claim to scientific truth.

Thomas Bouchard, renowned for his University of Minnesota twin studies research program, expressed his dismay at the withdrawal of the book with the comment, "I thought we were moving away from this political correctness sort of thing. It just boggles the mind." James Flynn of the University of New Zealand, who disagrees with Brand on aspects of race and IQ, similarly stated that "The cowardice of publishers is a real problem that makes progress toward understanding the real world ... difficult." (p. 644, *Science* May, 1996)

Very likely, of course, Wiley may have been concerned about the adverse attention they would likely have received from Leftist academics and political activists if they had continued to fill orders for copies of the book. Brand had shown low IQ to be an important ingredient in the problem of single-parent families and abused children, and according to the *Daily Telegraph* (16 April, 1996) University of Exeter's Michael Howe thought that Brand's statements were "dangerous." Keith Millar of Glasgow University went further and likened Brand's opinions to Nazi plans for a master race, and Labour Member of Parliament John McFall, whose degree of familiarity with the findings of psychological research is not known to this reviewer, asserted that Brand's comments should be "buried along with his reputation."

Leftist students, more committed to Marxist goals than to dispassionate scholarship, launched a vitriolic campaign at the University of Edinburgh (bussing in activists from other cities) to demand Brand's dismissal. Even outside Edinburgh, the Leftist student organizations pursued him. Thus, the Cambridge student newspaper *Varsity* (Jan. 31, 1997) reported that "An Edinburgh University lecturer facing the sack for arguing blacks are mentally inferior to whites put his case at Caius [Gonville and Cauis College] on Tuesday – while a crowd of protestors [sic] chanted anti-racist slogans outside the gates. Members of the Cambridge Anti-Nazi League and Socialist Worker's Party picketed a Gonville and Cauis [sic] Debating Society event involving Dr. Christopher Brand .... Joseph Choonara, member of the Cambridge Anti-Nazi League, told *Varsity* that "His pseudo-scientific theories help lay the

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foundation for Nazi-style theories of racial superiority .... he has come to Cambridge because he thinks that students here are too right-wing, or too apathetic, to prevent him from speaking. We must prove him wrong." Although no protesters gained entry to the hall, which only accommodated about 100 (150 had to be turned away for lack of seating) Brand had to contend with chants of "smash the racist scum" emanating from the adjacent Senate House passage occupied by the protesters who brandished placards with slogans such as "Smash the Nazis by Any Means Necessary."

Following Wiley's decision to withdraw the book from publication, a number of IQ experts across the research spectrum have already commended *The g Factor* as a valuable summary of the evidence substantiating the validity of the concept of general mental ability. University of London psychologist Hans Eysenck observed that Brand "examines the curious fate of Spearman's *g* and discusses general intelligence and its implications. It is an important job, extremely well done, by someone clearly acquainted with the historical roots of the controversies that have raged around this concept, and anyone wishing to know just what happened, and where we are now, can do no better than read this book." Agreeing with this view, Douglas K. Detterman, editor of *Intelligence*, described Wiley's action as a "knee-jerk, liberal response" which was "an egregious error" that placed Wiley's reputation at stake.

It Was Not that Brand was Unfair

Brand cannot be accused of ignoring environmental influences on individuals and societies. His book stresses the need for a healthy and stable child-rearing environment. "If children of the future are to achieve maximum intellectual and education levels and to be more employable," he writes, "there would need to be fewer homes where parents and caretakers were un-stimulating, drug-addicted, neglectful, and themselves of low IQ – even assuming large environmental origins of *g*". He declares in the preface to his book that he proposes to examine the literature relating to IQ and its relevance to public policy issues boldly without any cover-up of sensitive material. Factual objectivity, not political sensitivity, is his announced goal. But pressure forces in today's society do not want to tolerate true factual objectivity.

Brand is concerned that under the present custom of grouping children in classes according to age rather than ability, the more intelligent students waste time studying material they have already

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mastered. In Montreal, he points out, research shows that 45% of the children know 60% of the school curriculum in French and mathematics before the school year begins (Gagne, 1986). In a study of 160 gifted English school children, 60% were found to be doing classwork at a level more than four years below their actual attainments (Painter, 1976) and the top 10% of 7 1/2 year-old children are higher in *g* than the bottom 10% of 15 1/2-year-olds (Raven 1989).

Although modern educational theorists talk about allowing children to progress at their own speed, this cannot be done by the teacher when a class contains pupils of widely disparate ability – teachers simply cannot teach different levels at the same time. Brand suggests that the problem of matching children's mental ages for the purpose of placing them in the appropriate classes could be solved by putting brighter eight-year-olds, say, with the nine-year-olds, and the slower eight yearolds with the seven-year-olds. He presents an impressive list of studies showing that mental age predicts social ability better than chronological age, and in 11 out of 12 measures of social and emotional adjustment, gifted children in Grade 3 were found to be more advanced than average children in Grade 6 (Lehman & Erdwins, 1981). Brand argues that there is no sound evidence that grade advancement will result in either social or emotional maladjustment (Silverman, 1989, and Feldhusen, 1991).

As observed earlier, much of the opposition roused by Brand's book has to do with his willingness to report the facts about race and performance in IQ tests. Because race is solely a biological matter, rooted in heredity, it is not surprising that different breeding populations may be found to differ from each other in abilities that are genetically-based. Brand compares the claims that tests may be biased against members of certain races. He cites evidence that measures of intelligence predict school performance equally well in different ethnic groups, and that IQ tests correlate well with job performance in all racial groups, commenting that in fact "the tests slightly over-predict scholastic and workplace performance by blacks and are to that extent unfair to whites and Asians in competition for the same positions."

Brand states that there is no convincing evidence to support the charge that lower performance of certain races in IQ tests is due to "prejudice" or other environmental handicaps. He states that "almost the full Afro-American deficit, of some 15 IQ points, could be detected in children as young as three years, born to black mothers who were themselves college educated, married and had no pregnancy complication

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or health problem (Monte & Fagan, 1988). Medically and socially matched, these young black children had a mean IQ of 91 and the white children tested at 104." The scores of students of different races, matched for socioeconomic status, negate most of the environmental theories for racial differences. What is more, he points out, most three-year olds have not been in school or otherwise exposed to much of the world outside of their own family and community, but they still reveal statistical IQ differences by race.

Where black children had been adopted into the homes of white middle-class homes there was usually "an 8 point IQ gain plus some narrowing of the gap between black and white adoptees at age 7; but by age 17, black youngsters lagged whites by the usual 12-15 IQ points (Weinburg, Scarr & Waldman, "The Minnesota transracial adoption study: a follow-up of IQ test performance at adolescence," *Intelligence* 16, 117-35, 1992; Lynn, "Some reinterpretations of the Minnesota transracial adoption study", *Intelligence* 19, 1, 21-7, 1994).

This kind of data becomes provocative in the eyes of Brand's politically-inspired critics when linked to statements that "A eugenic policy focused on IQ must be attractive to any would-be improver of human happiness – whether hereditarian or environmentalist." Brand contrasts the social implications of "pure environmentalism" with those implicit in an acceptance of at least partial genetic influence in the determination of human abilities. Quoting Reed and Reed (*Mental Retardation*, Saunders, Philadelphia 1965), who collected data on 80,000 descendants of the grandparents of 289 state colony patients having IQ's below 70, he points out that the overall rate of mental retardation would have been reduced by 50% if the mentally handicapped individuals had not had children, even though only 88 of the 289 patients were diagnosed as having retardation of definitely genetic origins. When those suffering from retardation of unknown origin are having children who are retarded, this at least suggests a genetic cause for most such cases.

Brand further observes that there is today a trend which was not present at earlier stages of human evolution: today in most Western or industrialized societies the less intelligent are producing more children than the more intelligent. High rates of illegitimacy among the underclass are contributing to this. One way to reduce teenage illegitimacy rates and to offset the plight of the underclass, Brand points out, is abstinence from sex among people who are not ready to assume the responsibility of parenthood.

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Although Brand does not go on to say so, it is a source of wonder to many who are familiar with biosocial evolutionary theory that anyone should ever fail to appreciate the role that intelligence has played in the evolution of Man. Intelligence is an essential element in the ability of *Homo sapiens* to identify potential threats to their survival and to devise courses of action which will promote the individual's survival chances. Biological constructs which permit more intelligent reaction to challenges or changes in the environment would normall have resulted in a long-term reproductive or genetic selection in favor of intelligence, and since race is nothing if not a matter of genetics and biology, it is only to be expected that there will be statistical differences in the intelligence of different breeding populations, micro-races or races.

But we may well ask, as Bouchard does, when will scientists be permitted to examine data that impact on social issues free from political constraints – if ever?

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BOOK REVIEW ARTICLE

Intelligence and Fertility

Kenneth Lamb

Dysgenics: Genetic Deterioration in Modern Populations
Richard Lynn
Praeger, 1996

Sir Francis Galton, the pioneering founder of eugenics, recognized fundamental qualitative differences in human character. In Galton's view, these differences reflected a natural variation of human attributes and traits, like temperament and intelligence, that in essence were the culmination of natural selection and assortative mating. The following passage from *Inquiries into Human Faculty and Its Development* illustrates Galton's insights on human nature;

> We cannot but recognize the vast variety of natural faculty, useful and harmful, in members of the same race, and such more in the human family at large, all of which tend to be transmitted by inheritance. Neither can we fail to observe that the faculties of men generally are unequal to the requirements of a high and growing civilization. This is principally owing to their entire ancestry having lived up to recent times under very uncivilized conditions, and to the somewhat capricious distribution in late times of inherited wealth, which affords various degrees of immunity from the usual selective agencies.

Galton's work on the inheritance of individual differences in character (conscientiousness) and "natural faculty" (mental ability) as well as the social consequences that stem from these differences, influenced the scope and direction of the eugenics movement earlier in this century. Although eugenics has all but vanished as a vibrant academic endeavor, its fundamental concepts remain quite valid and continue to influence the research of some iconoclastic scholars.

In a bold departure from conventional scholarship on eugenic

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matters, Richard Lynn, Director of the Ulster Institute for Social Research in Coleraine, Northern Ireland, revisits the critically important relationship between differential fertility, intelligence and character. One major concern that Lynn shares with a growing number of influential social scientists is that the quality of life derived from the cultured norms of a civilized society is gradually deteriorating. As Lynn cogently argues, this trend is primarily the result of differential fertility rates between two broad groups: criminally prone indigents and the able-bodied members of society. In a careful and thorough review of several major studies that render solid evidence for a dysgenic decay of modern populations, Lynn makes a convincing case that the improvements in modern medicine and the long term effects of the welfare state in Western societies counteract the forces of natural selection.

The social ramifications from this dysgenic trend of differential fertility were examined earlier in this century by some advocates of eugenics. One paramount consideration was the long term displacement of the less-able at the expense of society's more competent and proficient members. From its founder Sir Francis Galton to its most dignified supporters like Karl Pearson, Sir Ronald Fisher, J. B. S. Haldane, William McDougall, Sir Cyril Burt, Godfrey Thomson, H. J. Muller, Raymond Cattell and William Shockley, these eugenicists raised legitimate concerns about the quality of civilized life in a society with differential rates of reproduction among its stagnant and unstable populations. Lynn's treatment of the positions often attributed to eugenicists is far more objective than the often-cited popular accounts by Garland Allen, Daniel Kelves and Mark Haller.

Sir Ronald Fisher, the eminent statistician and arguably one of the most important scientific innovators of his generation, identified the relationship between fertility and social mobility in his landmark contribution to population genetics, *The Genetical Theory of Natural Selection*;

> The evidences examined leave little room for doubt that the most powerful selective agency in civilized man is that acting upon the mental and moral qualities by way of the birth-rate, and that this agency is at work with an intensity which cannot be paralleled in other species... The most obvious requirement for a society capable of making evolutionary progress, in accordance with its current needs, is that reproduction should be somewhat more active among its more

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successful, than among its less successful members.

Lynn summarizes the earlier studies that identified a negative association between fertility rates and intelligence. He notes that Burt, Cattell and Thomson were essentially correct in their overall assessments that calculated for a modest decline in IQ levels across several generations. In addition to the relationship between IQ, fertility and socio-economic conditions, Cattell argued that societies with a declining level of intelligence would encounter a number of other major problems: deteriorating academic standards, rising costs of education, decreasing averages in real earning capacity, rising frequencies of juvenile delinquency and declining moral standards. Before Cattell, William McDougall noted in National Welfare and National Decay that, "the great condition of the decline of any civilization is the inadequacy of the qualities of the people who are the bearers of it." McDougall eventually supported the idea of granting tax breaks and monetary incentives for the most fit in society to have more children.

Building on this body of previous research, Lynn considers the strengths and weaknesses of the surveys and methods that were utilized to assess these projected demographic shifts. As Lynn points out, more recent and reliable studies show that the conclusions reached by these early supporters of eugenics were sound. One paradox that Lynn confronts is whether or not intelligence levels could actually be increasing during an overall dysgenic trend. Some researchers (including Lynn) believe that IQ levels are indeed on the rise. Lynn explains how these seemingly contradictory events could occur simultaneously. The measured increases in IQ reflect phenotypic increases in test scores for example but do not necessarily gauge the genotypic quality of intelligence. These phenotypic increases essentially mask the slight genotypic intelligence levels. Part of the phenotypic rise according to Lynn is the result of better health and improvements in nutrition.

Lynn constructs his case by noting that our social institutions are largely determined by a related set of personal traits, such as intelligence, temperament, personality and character. Low IQ correlates with weak character or the lack of conscientiousness while higher levels of intelligence correlate with other positive personality traits that in turn produce differences in educational and occupational performance and, in turn, contribute to socio-economic disparities. Lynn clarifies the direction of the causal relationship in a way that most social scientists to

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this day have failed to adequately comprehend. An excellent aspect of Lynn's work is his clarity in presenting complex issues before the educated layperson and brevity in the amount of space he devotes to each chapter. In other words, Lynn builds his argument directly on the data and lets the research speak for itself.

Eight years ago the Atlantic published an article by (the late) Richard Herrnstein titled 'IQ and Falling Birth Rates'. Herrnstein confronted a disturbing trend among young professionals, men and women alike, namely the lack of interest in having children and raising a family on the part of many undergraduate students. The decision to remain childfree, as Lynn points out, carries negative implications for society. Childless couples tend to be concentrated in the upper-middle and professional classes. A recent article by Sherri Dalphonse in the February 1997 issue of the Washingtonian argues that professional couples should disregard any societal pressure in their decision to remain "childfree" and should not make any sacrifices if it impinges on their present lifestyle. The article even contains a chart that compares the cost of disposable diapers ($400) to the cost of a Montblanc fountain pen ($395) and the expense of braces to that of a facelift. This merely underscores the point that the leisure classes are so addicted to their own hedonistic lifestyles that having children and raising the next generation is secondary to the weekly cocktail party or purchasing the latest trendy sports car.

As a perceptive social reformer, the late Havelock Ellis often articulated highly provocative views on eugenics and other social issues. In *The Task of Social Hygiene*, Ellis faulted the dogma of modern liberalism for its ineffectiveness in overcoming the plight of the indigent by stating that;

> The superficially sympathetic man flings a coin to the beggar; the more deeply sympathetic man builds an almshouse for him so that he need no longer beg; but perhaps the most radically sympathetic of all is the man who arranges that the beggar shall not be born.

The point that Ellis was trying to drive home, crude though it may be, is that in failing to properly identify the underlying causes of poverty, social reformers often make matters worse by acting blindly on good intentions. The activist as social reformer, by trying to improve the social conditions among the underclass, neglects the law of unintended

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consequences. In this instance, neither petty change nor temporary shelter adequately resolves the actual cause of the beggar's plight. Such measures merely prolong the misery and mischief that usually accompany the indigent. As Cattell noted sixty years ago, the plight of the homeless is not simply a question of brick and mortar, but behavioral characteristics that are grounded in both nature and nurture.

By circumventing the ideological grip that until now has prevailed in the social sciences and has disregarded the biological foundation of uncivilized social conditions, Richard Lynn has produced an important contribution on the demography of intelligence and its corollary social impact.

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Germanic Mythology
Jakob Grimm (Translated by Vivian Bird)
Scott-Townsend Publishers ISBN 1-878465-26-0. 1997. 150 pp. $20.00

This newly translated version of Jacob Grimm's *Germanic Mythology* is the only version of this epic text available for purchase in the English language. Subsequent research by scholars has added much to our knowledge of Germanic myth, but Grimm's own study, based upon the extensive folk mythology that he and his brother collected in their lifetime, is yet the most readable introduction to this vast and romantic field of early human thought.

While Germanic myth and legend may be seen by many to be of prime interest only to members of the Germanic-speaking nations, this is misleading: it is essentially a key to the remnants of Upper Paleolithic thought in Europe, with roots probably going back even further than that. Admittedly the material Grimm was studying had been heavily modified by the impact of Christian doctrines and teachings, but by comparative analysis he is able to distinguish quite vividly between what is Christian and what is pre-Christian antiquity.

Bird's translation follows Grimm's own text with great care, and is divided into two main sections. The first is entitled Historical Foundations, and introduces the basic concepts which structured early Germanic myth: the Gods and their various personifications, their worship and sacrifice; Frau Holle, Berchta and Ostara, the human Wise Women and near-Godly Heroes, as well as the other supernatural beings, such as Elves and Giants. This is followed by a more in-depth treatment of Heroes and Wise Women, the Valkyries, Swan Maiden, Dwarfs, Wood and Water Spirits, House Spirits, Nixies and Goblins.

By contrast, the second part, The Cosmology of the Germans, covers the four elements, Water, Fire, Air and Earth; the magical properties of plants, trees, birds and animals such as snakes, toads, dragons and bees, all of which have special properties. This is followed by a study of the heavens: the sun, moon, stars and rainbow all had special attributes. The seasons, too, were of major importance, as also the concept of time. Niflheim and Muspelli were recognized as real places, and skalds and seers spoke of magic, ghosts, death and the human soul. Jakob Grimm's work is the right place for those who wish to learn about the mystic properties of herbs, about enchantment, luck-charms, curses, spells, incantations – and magical treasure hoards.

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